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REALITY

ENGLISH TRANSLATION

OF

SHRI PUJYAPADA'S

SARVARTHASIDDHI

BY

S. A. JAIN

3943

VIRA SASANA SANGHA
29, INDRA BISWAS ROAD
CALCUTTA-37
1960

REALITY

'Brevity is the soul of wit,' says the Poet. And the essentials of Jaina Philosophy and Religion have been described with the utmost brevity by Pujyapada in his celebrated work SARVARTHASIDDHI the earliest extant commentary on TATTVARTHASUTRA.

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And when we ascertain the truth, we lay the foundations of real happiness and of ultimate good. The edifice of spiritual progress cannot be built except on the foundations of truth and dispassion.

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FOREWORD

Sarvārthasiddhi by Shri Pujyapada is the oldest extant commentary on *Tattvārthādhigama Sūtra* by Shri Umasvami.

It is noted for its depth of thought and simplicity of expression. This famous work is a compendium of all aspects of Jaina Religion and Philosophy. The author's literary skill is evident in the charm and beauty of his style. His mastery of philosophic thought is clear from his lucid exposition of the complex reality. The greatness of the work can be realized from the fact that the great logician, Shri Akalanka Deva, thought it fit to base his well-known commentary of *Rājavārtika* on *Sarvārthasiddhi*.

Professor S. A. Jain has brought this great work within easy access of the English reading public. His translation into English of this celebrated work is true to the original both literally and in spirit. His style approximates to that of the original in its simplicity, charm and clarity of thought.

I am very happy to commend Professor Jain's work as a valuable aid to scholars in having a glimpse of the noblest ideals contributed by Jaina Seers for the promotion of real and lasting happiness of living beings.

MADRAS
19 JULY 1958

A. CHAKRAVARTI

PREFACE

Shri Pujyapada's *Sarvārthasiddhi* has exercised a great fascination on my mind ever since I commenced the study of this great work. Very few works of the world's literature have inspired me to the same extent or have provided equally satisfactory answers to the world's riddles, which have perplexed the greatest thinkers of all ages. No philosophical work that I know of treats of the great issues that confront humanity with the same simplicity, charm, ease and freedom.

I have tried to capture the spirit of the original in thought and expression to the extent it is possible in a translation. It is extremely difficult to convey fully the spirit and charm of Sanskrit in the Engligh language. There are turns of expression and ways of exposition peculiar to Sanskrit, which, in a literal translation into English, would appear mechanical repetition instead of heightening the charm of the work as they do in Sanskrit. I have endeavoured to make my translation a true and faithful rendering into English of the Sanskrit original, without violating the idiom and genius of the English language. The derivations and other grammatical peculiarities have no significance when translated into English. I believe that these might very well have been omitted without detriment to the value of the work. But I have rendered into English these portions also for the sake of those who may be interested in them.

The work needs no special introduction. I shall just touch on a few features peculiar to the system expounded in this work. The Universe and the living beings are uncreated, self-existent and eternal. The living beings are in impure condition on account of the bondage of karmas with the souls, which has no beginning. Once they become pure, they are free from further stain forever. Each soul is a distinct entity and does not merge into another. Permanence in change is the characteristic of all substances. The goal of every individual soul is self-realization, the attainment of its true nature. That is described as everlasting bliss from which there can be no further relapse. But the task of attaining the perfect and pure condition of the soul demands ceaseless endeavour, firm faith and true knowledge.

The universe consists of matter and spirit, and though they are found in combination to a large extent, they are distinct and they can be distinguished by their special characteristics. Consciousness which is the attribute of the soul is absent in matter. The one cannot be changed into the other. It is possible for the souls to free themselves from bondage and attain perfection, by annulling the previous causes by calm and patient endurance of their effects, and simultaneously warding off fresh causes by the attitude of dispassion and the contemplation of their true nature. Action causes the inflow of karma, which leads to bondage, and to cease from action obstructs any further inflow. To be immersed in one's self is the best way to wipe out the accumulated karmas and attain complete liberation. The Jaina conception of the ultimate stage is positive and not negative. It denotes not merely freedom from ignorance and misery, but also omniscience and inexpressible bliss.

I take this opportunity to express my grateful thanks to Prof. A. Chakravarti, Shri A. Subbaiya Shastri, Dr. A. N. Upadhye, Dr. Hiralal Jain and Shri S. C. Diwaker for their valuable suggestions and criticisms regarding my work. I must express my special debt of gratitude to Shri S. C. Diwaker for revising the entire manuscript and suggesting several alterations and improvements.

I am glad that Shri Chhotelal Jain, Honorary Secretary of Vira Sasana Sangha, has been kind enough to accede to my request to present copies of this work to University Libraries and Scholars.

THIAGARAJAR COLLEGE OF PRECEPTORS
MADURAI-1
29 March 1960

S. A. JAIN

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SARVĀRTHA SIDDHI

"AN EXPOSITION OF REALITY"

By Śrīmatpūjyapādācārya

CHAPTER I

VALID KNOWLEDGE

मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ॥

Mokṣamārgasya netāraṁ bhettāraṁ karmabhūbhṛtām
Jñātāraṁ viśvatattvānāṁ vande tadguṇalabdhaye

I bow to the Lord, the promulgator of the path to liberation, the destroyer of mountains[1] of karmas and the knower of the whole of reality, so that I may realize these qualities.

Some wise person, who is desirous of obtaining what is good for him and who is capable of attaining liberation in a short time, approaches a lonely and delightful hermitage capable of affording peace of mind to the potential[2] souls. There he sees the preceptor, seated in the midst of the congregation of monks as the embodiment of the path to liberation, as it were indicating the path by his very form even without uttering words. He comes before this great passionless saint, skilled in reasoning and in the scriptures, who is worthy of veneration by noble persons and whose chief task is to preach what is good to all living beings. The disciple asks him with reverence, 'O, Master, what is good for the soul?' The saint says, 'Liberation'. He again asks the saint, 'What is the nature of this liberation, and what is the way to attain it?' The saint answers, 'Liberation is the attainment of an altogether different state of the soul, on the removal of all the impurities of karmic matter and the body, characterized by the inherent qualities of the soul such as knowledge and bliss free from pain and suffering.'

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[1] mountains: large heaps.

[2] potential: capable of attaining liberation or purity or emancipation.

Since this state of liberation is entirely beyond the experience of those who have not attained omniscience, other teachers of limited knowledge, who consider themselves omniscient, describe the state of liberation in utterly different ways, with words of fallacious reasoning which do not touch its nature. For instance, the *Sāṁkhya* says that 'the nature of *Puruṣa* is *caitanyaṁ* (consciousness), and that is bereft of the knowledge of objects.' But such *caitanyaṁ*[1] is a non-entity, as it has no form like the horns of a donkey. The *Vaiśeṣika* says that the annihilation of particular qualities such as intellect is the liberation of the soul. This idea also is untrue, for there is no object without particular qualities. The *Bauddha* says that the liberation of the soul is like the extinction of a light. This also is mere fancy like the horns of a donkey, and it is condemned by his own words. Similarly with regard to others. We shall describe the true nature of liberation later on.

Similarly, they make contradictory assertions even with regard to the path to liberation. 'Liberation is attained by means of knowledge alone irrespective of conduct, or by faith alone, or by conduct alone irrespective of knowledge.' Just as a person stricken with disease cannot free himself from it merely by a knowledge of remedy etc. severally, so also knowledge etc. severally do not constitute the means of liberation.

If so what is the means of liberation? These three together constitute the means of liberation.

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥

Samyagdarśanajñānacāritrāṇi mokṣamārgaḥ (1)

1. **Right faith, right knowledge, and right conduct (to-**

---

[1] Such 'consciousness' postulated by the *Sāṁkhya*, which is bereft of the characteristic of knowledge of objects, is no consciousness at all. For consciousness consists of knowledge of objects.

gether) constitute the path to liberation.

The word *samyak* is either a derivative or a non-derivative (conventional word). When it is considered as a derivative, it is derived thus. The word is derived from the root *anc* with the preposition *sam* by the addition of the suffix *kvip*. Its meaning is 'laudatory.' It is added to every one of the words, i. e. right faith, right knowledge, right conduct. The nature, definitions and divisions of these are described in detail later on. The names alone are enumerated here. The attribute 'right' is added to faith in order to include faith based on true knowledge of substances. Knowing substances such as the souls as these actually are is right knowledge. The attribute 'right' is intended to ward off uncertainty, doubt and error in knowledge. Right conduct is the cessation of activity leading to the taking in of karmas by a wise person engaged in the removal of the causes of transmigration. The attribute 'right' is intended to exclude conduct based on ignorance or wrong knowledge. That which sees, that by which it is seen, or seeing alone is *darśana*. That which knows, that by which it is known, or knowing alone is knowledge. That which acts, that by which it is acted or acting alone is conduct. Now it follows that one and the same thing is the agent as well as the instrument. This is a contradiction. Yes, it is true. But it is said thus from the point of view of considering the substance and its quality as different. For instance, 'Fire burns fuel by its quality of burning'. From the many-sided point of view, it is proper to speak of the substance and its quality as the same as well as different. Hence there is no inconsistency in considering these as agents as well as instruments, just as it is appropriate to speak of burning etc. in the case of fire as an agent, instrument, etc.

Now it is appropriate that knowledge must precede faith in the sutra for two reasons. For faith arises on the basis of knowledge and the word knowledge in Sanskrit (*jñāna*) is composed of less number of letters than faith (*darśana*).[1] But this contention is untenable, as faith and knowledge arise in the soul simultaneously. For instance, when the clouds disappear, both the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence, destruction or destruction-cum-subsidence of faith-deluding karmas, right sensory knowledge and right scriptural knowledge are attained by the soul at the same time by the removal of wrong sensory and wrong scriptural knowledge. Secondly, what is venerable is placed before that of fewer letters. How is right faith worthy of adoration? It is on the basis of right faith that knowledge acquires the attribute of 'right'. Knowledge is mentioned before conduct, for conduct issues from knowledge.

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[1] One of the rules governing the composing of sutras is that the word with less number of letters must ordinarily be placed before another with more number of letters.

Perfect release from all karmas is liberation. The path to liberation is the method by which it can be attained. The singular 'path' is used in order to indicate that all the three together constitute the path to liberation. This controverts the views that each of these singly constitutes a path. Hence it must be understood that these three—right faith, right knowledge and right conduct—together constitute the direct path to liberation.

Right faith mentioned first in the preceding sutra is defined next.

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥ २ ॥

Tattvārthaśraddhānaṁ samyagdarśanam (2)

2. Belief in substances ascertained as they are is right faith.

Tattva is an abstract noun used in general, for *tad* is a pronoun. And pronouns are used for all in a general sense. The nature of that is thatness, *tattvam*, that is a thing as it is. What is meant by 'of that'? It means ascertaining a substance as it is. That which is ascertained or determined is a substance. The compound *tattvārtha* may be taken in two ways. It may be expanded *tattvena arthaḥ*, and then it means ascertaining substances as they really are, i. e. by their own nature. Otherwise substance is mentioned along with quality, as the two are not distinct from each other. Quality or nature itself is substance. Belief in the ascertainment of things in their true character is right faith. The substances are the soul etc. that are described later.

Now the word *darśana* is derived from the root *dṛśi*, the meaning of which is 'seeing'. Hence the meaning of 'faith' is not appropriate. But there is nothing wrong in this, as verbal roots have several meanings. Still how could the well-known meaning be discarded? It is for this reason that this is the section dealing with the path to liberation. Faith in substances ascertained as they are is the characteristic of the soul, and it is an effective means of attaining liberation, as it concerns the souls worthy of liberation. But 'seeing' depending on the eyes is common to all living beings of this world and hence it is not appropriate to the attainment of liberation.

If *arthaśraddhānaṁ* were employed in the sutra, then it would imply the several meanings of the word *artha* such as wealth, use, signification, etc. If *tattvaśraddhānaṁ* were used in the sutra, it would imply all abstract attributes. For some (the *Vaiśeṣikas*) define *tattvaṁ* as generality, substanceness, qualitiness and actionness. Or *tattvaṁ* is one, which implies that all is one. Some hold the view that all this is *Puruṣa*. If these be accepted, these are contradicted by direct knowledge and inference. Therefore both *tattva* and *artha* are used in the sutra in order to preclude these fallacies. Right faith is of two kinds, with attachment and without attachment. The former is characterized by serenity, incessant fear of the miseries of transmigration (*saṁvega*), compassion, devotion and so on. The latter is concerned with the purity of soul alone.

How does this right faith, based on substances ascertained as they are, arise?

तन्निसर्गादधिगमाद्वा ॥ ३ ॥

Tannisargādadhigamādvā (3)

3. That (This right faith) is attained by intuition or by acquisition of knowledge.

Nisarga means nature or innate disposition. *Adhigama* is knowledge of objects. These are mentioned as causes. Of what are these the causes? These are the causes of action. What is the action? 'Arises' is to be supplied, for sutras are completed in this way.

Right faith arises from innate disposition or by acquisition of knowledge. Is there knowledge of the categorics (reality) or not in the first variety of spontaneous right faith? If the answer is in the positive, then the first kind also is derived from knowledge, and hence it is not different from the second. If the answer is in the negative, how can there be faith in reality without a knowledge of reality? There is nothing wrong in this. In both instances of right faith the internal cause is the same, namely the subsidence, destruction or destruction-cum-subsidence of faith-deluding karmas. When this internal cause is present, that type of right faith which arises without teaching by others is the first variety. That, which arises on the basis of knowledge of souls etc. acquired by the teaching of others, is the second variety of right faith. This is the difference between the two.

Why is the word 'that' used in the sutra? It is intended to refer to right faith mentioned in the previous sutra. Otherwise this sutra would refer back to the path to liberation, which is also the subject under discussion. It is contended that a rule or exception enunciated in one sutra naturally applies to the immediately preceding one. So right faith would naturally be taken from the previous sutra even without the word 'that'. But it is not so. 'What is important is more powerful than proximity.' Therefore the path to liberation only would be taken. Hence the word 'that' is used in the sutra.

It has been mentioned that belief in *tattvārtha* is right faith. But what is *tattva*?

जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥ ४ ॥

Jīvājīvāsravabandhasaṁvaranirjarāmokṣāstattvam (4)

4. (The) soul, (the) non-soul, influx, bondage, stoppage, gradual dissociation and liberation constitute reality.

The soul is characterized by consciousness, which is divided into several kinds such as knowledge and so on. The non-soul is opposed to the nature of the soul. The inflow of auspicious and evil karmic matter into the soul is influx. The mutual intermingling of the soul and karmas is bondage. The obstruction of the inflow of karmic matter into the soul is stoppage. The separation or falling off of part of karmic matter from the soul is dissociation. The complete annihilation of all karmic matter (bound with any particular soul) is liberation. These are described in detail later on. All fruits are experienced by the soul. So the soul is mentioned first in the sutra. The non-soul is mentioned next as it is of use to the soul. Influx is included next as it concerns both the soul and the non-soul. Bondage is added next, as it follows influx. As there is no bondage for one who practises stoppage, stoppage is mentioned after bondage in order to indicate that it is its opposite. Dissociation proceeds after stoppage, and hence it is mentioned after stoppage. As liberation is attained at the end, it is mentioned last.

Here merit and demerit must be included, as others have spoken of nine categories. No, it is not necessary to include these, as these are implied in influx and bondage. If it were so, the mention of influx etc. is unnecessary, as these are included in the soul and the non-soul. No, it is not unnecessary. Here liberation is the main theme of the work. So that must be mentioned. And that (liberation) is preceded by the cycle of births and deaths. Influx and bondage are the main causes of transmigration. Stoppage and gradual dissociation are the chief causes of liberation. Hence these are mentioned severally in order to indicate the chief causes and effects. It is well-known that the particulars implied in the general are mentioned separately according to needs. For instance, '*Kṣatriyas* have come, Suravarma[1] also (has come)'.

It has been mentioned that the word *tattva* is an abstract noun. How can it be in apposition to the words denoting substances such as the soul? The same relation is attained as it is not different from the others[1] and as substance (*dravya*) is superimposed on quality (*bhāva*). For instance, we say that consciousness alone is the soul.

---

[1] Suravarma is also a *kṣatriya*, still he is mentioned separately with some object.

In this compound sentence, '*Upayoga eva ātmā*,' *upayoga* is *bhāvavāci* (abstract noun) and *ātmā* is *dravyavāci* (concrete noun). Still these two are in apposition. If so, the gender and number of the adjective must be the same as the gender and number of the noun. No. Even in a compound composed of a noun and an adjective, owing to the nature of the words, these do not give up their own genders and numbers. (So it is not wrong even if the gender and number of the noun are different from the gender and number of the adjective.) The first sutra also must be considered in the same manner.

The next sutra is intended to dispel deviation from worldly custom or established practice, while referring to right faith etc. and the soul etc. mentioned in the previous sutras.

नामस्थापनाद्रव्यभावतस्तन्न्यासः ॥ ५ ॥

Namasthāpanādravyabhāvatastannyāsaḥ (5)

5. **These are installed (in four ways) by name, representation, substance (potentiality) and actual state.**

Giving a name to an object irrespective of its qualities for the sake of social intercourse is naming. Establishing in things made of wood and clay, painting, dice, etc., that 'this is that' is representation. That, which will be attained by qualities or that which will attain qualities, is a substance (*dravya*). Substance characterized by its actual condition is present state (*bhāva*). For instance, the substance of soul is installed in four ways as name soul, representative soul, substance soul and actual state of soul. To call something as a soul irrecpective of its qualities is name soul. Representing dice etc. as living beings or as men is representative soul. Substance soul is of two kinds, *āgama dravya jīva*, and *no āgama dravya jīva*. The being who is proficient in, but is not attending to, the scriptures dealing with the soul or the human soul is *āgama dravya jīva*. *No āgama dravya jīva* is of three kinds—the body of the knower, potential and distinct from these two. The body of the knower is that, which accompanies the knower through the past, the present and the future. From the general point of view, there is no *no āgama bhāvi jīva*, as the general life principle is present in all souls or living beings. But it exists from particular points of view. The soul inhabiting some other state of existence and tending to take birth as a human being is a human potential soul. Karma and quasi-karma[1] kinds are distinct from these two *Bhāva jīva* is of two kinds, *āgama bhāva jīva* and *no āgama bhāva jīva*. The soul well-versed in scriptures dealing with souls or human souls and attending to them is *āgama bhāva jīva*. The soul taking the mode of a living being or the mode of a human being is *no āgama bhāva jīva*. The rule relating to the installation of substances such as the non-soul must be imagined in the same way. Of what use is this? It is intended to establish what is desirable and refute what is irrelevant or unsuitable. By this sutra the terms 'name' etc. have been explained. Now what is the purport of the word 'that' (*tad*)? It is intended to include both, namely right faith etc. and the soul etc. Without the word 'that' this rule would apply only to the primary ones, right faith, right knowledge and right conduct, and not to the secondary ones, the soul, the non-soul, etc. But by the use of the word 'that', both the primary and the secondary ones are included.

---

[1] Qualities are not separate from substances.

What is the way of ascertaining the seven categories elaborated through the four kinds of installation?

प्रमाणनयैरधिगमः ॥ ६ ॥

Pramāṇanayairadhigamaḥ (6)

6. Knowledge (of the seven categories) is attained by

---

[1] Karma is well-known. The taking in of matter fit for the three kinds of bodies and the six kinds of completion is quasi-karma.

2

means of *pramāṇa*[1] and *naya*[2].

The true nature of the soul etc. described in detail through the rule of installation as name etc. can be ascertained through *pramāṇa* and *naya*. *Pramāṇa* and *naya* are possessed of characteristics and divisions as will be mentioned later. *Pramāṇa* is of two kinds, namely for oneself and for others. All kinds of knowledge except scriptural constitute *pramāṇa* for oneself. But scriptural knowledge is of two kinds, namely for oneself and for others. The scriptures in the form of knowledge constitute *pramāṇa* for oneself, and in the form of words constitute *pramāṇa* for others. The *nayas* are the divisions of *pramāṇas*. It is contended that *naya* should be mentioned first, as it consists of fewer letters than *pramāṇa*. But it should not be considered so. *Pramāṇa* is mentioned first as it is of superior excellence. Excellence is all-powerful. How is *pramāṇa* of superior excellence ? *Pramāṇa* is the source or origin of *naya*. It has been said thus in the scriptures. 'Accepting knowledge derived from *pramāṇa*, ascertaining one particular state or mode of a substance is *naya*.' Secondly, the range of *pramāṇa* comprises all attributes. Similarly, it has been said that '*pramāṇa* is a comprehensive view, whereas *naya* is a partial view'. *Naya* is of two kinds, *dravyārthika* and *paryāyārthika*. The former refers to the general attributes of a substance, and the latter to the constantly changing conditions or modes of a substance. *Bhāva nikṣepa* must be ascertained by the standpoint of modes, and the other three by the standpoint of substance. For the latter refers to general characteristics. That which has the substance as its object is the standpoint of substance. That which has the mode as its object is the standpoint of modes. Both the substance and the modes are ascertained by *pramāṇa* (comprehensive knowledge).

One method of understanding the nature of the soul etc. by *pramāṇa* and *naya* has been explained. Now another method of ascertaining the soul etc. is mentioned next.

---

[1] *pramāṇa* : comprehensive knowledge.

[2] *naya* : standpoint.

निर्देशस्वामित्वसाधनाऽधिकरणस्थितिविधानतः ॥ ७ ॥

Nirdeśasvāmitvasādhanādhikaraṇasthitividhānataḥ (7)

7. (Knowledge of the seven categories is attained) by description, ownership, cause, resting place (substratum), duration and division.

Nirdeśa is the description of the true nature of anything. *Svāmitvam* is ownership or lordship. *Sādhanam* is the cause of origin. *Adhikaraṇam* is location. *Sthiti* is duration. *Vidhānam* is division. What is right faith? It is faith in substances as they really are or installation of right faith by name etc. Who is its possessor? Generally speaking it is the soul. Now to particularize according to the states of existence. In the infernal state — in all the infernal regions — the subsidential and the destruction-cum-subsidential types of right faith are possessed by infernal beings who have attained completion. In the first infernal region, right faith arising from destruction and that arising from destruction-cum-subsidence are possessed by the beings, who have and have not attained completion. In the animal state, the subsidential right faith is possessed by animals who have attained completion. The other two are possessed by those who have and have not attained completion. But that arising from destruction is not attained by the female animals. The subsidential and the destruction-cum-subsidential can be acquired only by those female animals who have attained completion. In the human state of existence, right faith acquired from destruction as well as from destruction-cum-subsidence arises in the case of both types of men, those who have and have not attained completion. But the subsidential right faith arises only in those who have attained completion, and not in those who have not. In the case of women all the three are present, but only in those who have attained completion. But the destructional[1] right faith is found in persons with psychical (*bhāvaveda*) female sex-inclination only. In the celestial state, all the three are present in heavenly beings with completion and without completion. How does subsidential right faith arise in the case of heavenly beings without completion? It arises in the case of a person, who dies with subsidence of conduct-obscuring karmas and is reborn as a deva. Right faith resulting from destruction does not arise in celestial beings of both sexes belonging to the first three classes of *Bhavanavāsi*, *Vyantara* and *Jyotiṣka* devas and in celestial women of *Saudharma* and *Aiśāna kalpas.* Among them the subsidential and the destruction-cum-subsidential arise in those with completion.

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[1] 'Destructional' has been coined to convey the meaning 'arising from destruction'.

From the point of view of the senses, all the three are present in those possessing the five senses and the mind and not in others[1]. From the point of view of the bodies, all the three are present in those with *trasa* bodies, and not in others. From the point of view of activities (*yogas* : vibrations), all the three are present in those with the three activities. But that from destruction alone prevails in the souls devoid of the three activities. All the three arise in living beings of the three sex-inclinations. And in the case of those bereft of the sex-inclinations, the subsidential and the destructional right faiths alone exist. From the point of view of the passions, all the three arise in those with the four passions. And in the case of those bereft of the passions, the types of right faith arising from subsidence and destruction alone prevail. From the point of view of knowledge, all the three are present in those possessing the first four kinds of knowledge, viz. sensory knowledge, scriptural knowledge, clairvoyance and telepathy. But that arising from destruction alone prevails in the omniscient. From the viewpoint of self-control, all the three are present in those characterized by equanimity (*sāmāyika*) and recovery of equanimity after downfall (*chedopasthāpanā*). In the case of the saints with pure and absolute non-injury (*parihāraviśuddhi*), the other two are present except that arising from subsidence. The two types of subsidential and destructional arise in the saints with slightest passion and perfect and passionless conduct. In the case of householders or laymen with partial control all the three arise. From the point of view of perception (*darśana*), all the three arise in those possessing ocular perception, non-ocular perception and clairvoyant perception. But that from destruction alone arises in those with perfect perception. From the point of view of colouration (thought-paint), all the three are present in those with the six kinds of colouration. But that from destruction alone obtains in those devoid of colouration. Those capable of attaining salvation possess all the three types of right faith, but not the others. From the point of view of right faith, that type which is present in any state must be taken to prevail therein[1]. Those possessing minds (reason) attain all the three, but not those without minds (reason). And those who transcend these two states, i.e. the omniscients, possess only that arising from destruction. Those who assimilate matter (*āhāraka*) possess all the three. And even those who do not assimilate matter, but who have not attained omniscience, possess all the three. But only that arising from destruction obtains in the omniscients with *samudghāta*[2].

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[1] Not one of the three types of right faith arises in the others.

The cause of origin is of two kinds, internal as well as external. The subsidence, destruction, or destruction-cum-subsidence of faith-deluding karmas is the internal cause. In the first three infernal regions, right faith arises in some by recollection of past lives, in others by listening to the gospel and in yet others by endurance of pain. From the fourth up to the seventh, recollection of past lives and endurance of pain promote right faith. In the case of animals, right faith arises in some by recollection of past lives, in some others by listening to the gospel and in yet others by witnessing the idols of the Lord Jina. In human beings also the same causes operate. In the case of celestial beings, right faith is promoted in some by the recollection of past lives, in some others by listening to the gospel, in some others by witnessing the glory of the Lord Jina and in yet others by the sight of the splendour and miraculous powers of other celestial beings. This applies to celestial beings below *Ānata kalpa*. In the case of devas of *Ānata*, *Prāṇata*, *Āraṇa* and *Acyuta kalpas* all the other three except the sight of magnificence of devas obtain. Devas of *Navagraiveyaka* attain right faith, some by recollection of past lives, and some others by listening to discourses on religion. But this question of origin does not arise in the case of the higher celestial beings, those in *Anudiśa* and *Anuttara Vimānas;* for they are already born with right faith.

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[1] Those incapable of attaining salvation do not attain any of the three kinds of right faith.

[2] *Kevali-samudghāta* (pervasion of the omniscient) is the emanation when the omniscient being expands his spatial units throughout the entire universe and contracts back to his former size.

The substratum is of two kinds, internal and external. The soul which is the possessor of right faith is itself the internal substratum of right faith. The cases apply according to the points of view. The sixth case is used when the two are viewed as the possessor and the possessed, and the seventh when viewed as the container and the contained. The external substratum is the mobile channel of the universe. How extensive is it ? It is one *rajju* in diameter and fourteen *rajjus* in length.

The minimum and maximum duration of subsidential right faith is within one *muhūrta* (48 minutes). The minimum duration of right faith resulting from destruction is within one *muhūrta*, and the maximum in the case of mundane living beings is thirty-three *sāgaropamas* and two *pūrvakotis* less eight years and one *antarmuhūrta*.

In the case of the emancipated, it has a beginning but no end. The minimum duration of right faith arising from destruction-cum-subsidence is within one *muhūrta*, and the maximum is sixty-six *sāgaropamas*.

In general right faith is one. It is of two kinds from the point of view of its origin, namely by intuition and by listening to discourses. It is of three kinds from the point of view of its divisions into subsidential, destructional and destruction-cum-subsidential. From the point of view of verbal nomenclature it is numerous. It is innumerable on the basis of the believers. It is also infinite on the basis of objects which have to be believed in or which produce right faith.

Thus description etc. are to be understood in the case of knowledge and conduct and soul, non-soul, etc. in conformity with the scriptures.

Are these the only ways, or are there further means of ascertaining the nature of soul and the rest ? Yes, there are.

सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च ॥ ८ ॥

Satsaṁkhyākṣetrasparśanakālāntarabhāvālpa
bahutvaiśca (8)

8. (The seven categories are known) also by existence, number (enumeration), place or abode, extent of space (pervasion), time, interval of time, thought-activity, and reciprocal comparison.

Sat indicates existence. Eulogy and other meanings of *sat* are not intended here. *Saṁkhyā* is enumeration of divisions or classes. *Kṣetra* is the present abode. *Sparśana* is the extent of space or pervasion (the abode of substances) relating to the past, the present and the future. Time is of two kinds — real and conventional. These are described elsewhere. *Antaraṁ* is interval of time. *Bhāva* is subsidential thought-activity and so on. *Alpabahutvam* (reciprocal comparison) is distinction based on comparison between one another. By these also are known the three jewels of right faith etc. and the seven categories of the soul etc.

Now existence is implied in description, enumeration in division, abode and extent of space in substratum, time in duration, and subsidential disposition and so on in name etc. Why then are these mentioned again separately ?

Of course, it is true. But the several ways of exposition of reality depend on the nature of the disciples. Some disciples prefer brief expositions, some others elaborate ones and yet others strike the mean between these two extremes. The effort of the sages is directed towards the good of all living beings. Hence the different ways of attaining knowledge are described here. Otherwise, it is enough to say that 'knowledge is attained by *pramāṇa* and *naya*', and there is no need to describe other means of attaining knowledge[1].

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ॥ ९ ॥

Matiśrutāvadhimanaḥparyayakevalāni Jñānam (9)

9. Knowledge is of five kinds—sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience.

The term 'knowledge' is taken with everyone of the words in the sutra — sensory knowledge, scriptural knowledge, visual knowledge, mental knowledge and perfect knowledge. That which knows its objects[2] through the senses and the mind, or that through which the objects are known, or knowing alone is sensory knowledge. Owing to the destruction-cum-subsidence of karmas which cover it, that which hears, or that through which the ascertained objects are heard, or hearing alone is scriptural knowledge. These two are mentioned side by side, as these are governed by the relation of cause and effect. This is mentioned later, 'Scriptural knowledge is preceded by sensory'. The next kind is called *avadhi* (clairvoyance,) as it ascertains matter in downward range or knows objects within limits. The object located in the thought of another is called *mana* (mind) due to association with the mind. Ascertaining it is telepathy. Now is it not sensory knowledge? No. *Mana* (mind) is merely relative. That which is displayed by destruction-cum-subsidence alone is merely spoken of with reference to one's own and another's mind. For instance we say, 'Look at the moon in the sky'. Here the sky is intended merely as the background. That for the sake of which the seekers pursue the path by external and internal austerities is pure knowledge. Or it means without the help of anything else.

This is mentioned last as it is attained at the end. Telepathy is mentioned close to it because of its proximity to it. How is there proximity? Self-restraint is the cause of both. Clairvoyance is removed. How? It is far removed from omniscience. Indirect knowledge is mentioned before direct knowledge, as it is easily intelligible. These are heard by, familiar to and experienced by all beings; for these are mostly attained by them. Thus these are the five kinds of knowledge. Their subdivisions are mentioned later.

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[1] The rest of the commentary on this sutra, which is of a highly technica nature, is not rendered into English, and it may be read in the original by those who are interested in it.

[2] i.e. objects fit to be known or cognized.

It has been said that knowledge is attained by means of *pramāṇa* and *naya*. Some consider that knowledge is *pramāṇa*, some others that connection is *pramāṇa*, and yet others that the senses constitute *pramāṇa*. Hence the next sutra is intended to declare that those mentioned alone constitute *pramāṇa*.

तत्प्रमाणे ॥ १० ॥

Tatpramāṇe (10)

10. These (five kinds of knowledge) are the two types of *pramāṇa* (valid knowledge).

What is the purport of 'that' (*tad*)? It is intended to preclude any other *pramāṇa* invented by others. Some consider the connection of sense-organs with their objects as *pramāṇa*. Some others consider the senses as *pramāṇa*. The word 'that' is used in order to preclude these. These alone, sensory knowledge etc., constitute *pramāṇa*, and not any other.

What is wrong if connection or the senses were *pramāṇa*? If connection were *pramāṇa*, then there would be no knowledge of infinitesimal, concealed and remote things. These cannot be contacted by the senses. Hence there would be no omniscience. If the senses also were considered as *pramāṇa*, it would result in the same defect or fallacy. The range of the senses such as the eyes is small, and the objects are endless.

Further, connection does not apply to all the senses, as the eyes and the mind do not come in contact with the objects. This is discussed later.

If knowledge is *pramāṇa*, it is contended that there is no fruit. But attainment of knowledge is accepted as the fruit and not anything else. If knowledge were *pramāṇa*, something else cannot be the fruit. But *pramāṇa* must have fruit. If connection or the sense-organ be *pramāṇa*, knowledge, which is something different from these, is fit to be considered

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the fruit. But such a contention is untenable. If connection is considered *pramāṇa* and knowledge of objects is considered the fruit, then connection rests in two things[1]. Similarly the fruit, knowledge, must also reside in two things. Hence knowledge must be in the object also, and the objects etc. would become knowledge. But the opponent says that the soul is characterized by consciousness, and so knowledge inheres in the soul and not in other objects. No. If the soul is not of the nature of knowledge, all would become non-conscious. Or, if it is accepted that the soul is of the nature of knowledge, then it would contradict his doctrine.

Now it has been contended that there is no fruit if knowledge is *pramāṇa*. It does not matter. There is satisfaction in the attainment of knowledge. The soul, whose nature of knowledge is clouded by the foreign matter of karma, finds satisfaction in determining the nature of substances with the help of the senses. That is spoken of as the fruit. Or the attainment of equanimity or the disappearance of ignorance may be considered the fruit. Equanimity is freedom from attachment and aversion. The disappearance of ignorance which is like darkness is called the fruit.

That which knows rightly, that by which anything is known or knowledge alone is *pramāṇa*. What is known by this? The soul and the other substances. Now, if *pramāṇa* is the means for knowing the soul and the other substances, then there must be another *pramāṇa* for knowing *pramāṇa*. And that will lead to a regression. No, there is no regression. *Pramāṇa* or knowledge is like the lamp. The lamp is the cause of illuminating objects like the pitcher, the cloth and so on. It is also the cause of illuminating its own nature or form. And there is no need to seek after another illuminating cause. It must be admitted that *pramāṇa* also is like the lamp. If another *pramāṇa* is necessary to ascertain *pramāṇa* as in the case of the objects, then there can be no memory or remembrance, as it does not know itself. In that case there can be no social relationship.

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[1] Connection rests in two things, namely the sense-organ and the object.

The dual is used of *pramāṇa* in accordance with the divisions mentioned later. The next two sutras are, 'The first two are indirect. The rest are direct'. The dual is intended to ward off any other enumeration of *pramāṇas* and indicate that comparison, presumption, etc. are included in these.

The five kinds of knowledge are included in the two *pramāṇas*. Still the two *pramāṇas* may be considered as direct knowledge and inference. The next sutra is intended to dispel such a view.

आद्ये परोक्षम् ॥ ११ ॥

Ādye parokṣam (11)

11. The first two (kinds of knowledge) are indirect (knowledge).

Ādi means first. *Ādyam* is that which arises from the first. How can two be considered first? It is by the real and the figurative points of view. Sensory knowledge is the first from the real point of view. Being next to it, scriptural knowledge is also considered the first figuratively. By the use of the dual number, the secondary one is also taken. The first and the first are the first two, namely sensory knowledge and scriptural knowledge. These two are indirect *pramāṇas* or knowledge. How are these indirect? These are dependent on others. This is mentioned later. "Sensory knowledge is acquired through the senses and the mind, scriptural knowledge through the mind."

On the destruction -cum- subsidence of the concerned karmas, sensory knowledge and scriptural knowledge arise in the soul through the senses and the mind in the presence of light, teaching, etc. Hence these are called indirect. And comparison, verbal testimony, etc. are included under these alone.

The characteristic marks of indirect knowledge have been mentioned. All the rest constitute direct knowledge.

प्रत्यक्षमन्यत् ॥ १२ ॥

Pratyakṣamanyat (12)

12. The remaining three constitute direct (knowledge).

That which spreads or knows is the soul (*akṣa*). That which manifests itself in the soul on the destruction-cum-subsidence or destruction of karmas is direct knowledge. Now clairvoyant perception and omniscient perception also arise only in the soul. So they would also be included. No. The word 'knowledge' is supplied from the previous sutra. By that perception is excluded. Even then wrong clairvoyance arises only in the soul. So that would be included. No, that is excluded as this is the section dealing with right knowledge. The term 'right' is supplied, and knowledge is distinguished by it. Hence wrong clairvoyance is excluded. For it ascertains objects not as they really are owing to the rise of wrong faith. So it is not right knowledge.

Now it is contended that knowledge resulting from the operation of the senses is direct and that arising without the functioning of the senses is indirect. These definitions which are not open to disagreement must be accepted. But it is improper to say so. For, if such a view be accepted, the authentic person would cease to be omniscient. If knowledge arising through the senses be considered direct, then there can be no direct knowledge in the case of the authentic person. For he does not attain knowledge through the senses. If he also is considered to derive knowledge only through the senses, he would not be omniscient. If it is contended that he derives direct knowledge through the mind, that knowledge is certainly not omniscience, as it is derived through the application of the mind[1]. And it cannot be said that omniscience is established by scripture, for scripture presupposes the omniscient. Nor can it be said that there exists transcendental *pratyakṣa*, the divine direct knowledge of the ascetic (*yogi*). For it is not direct knowledge, as it is not derived through the senses. And direct knowledge is admitted to be derived from the senses. Moreover, from the definition given of direct knowledge, it follows that there is no omniscience or that the disputant is compelled to give up his own position. Does this knowledge of the ascetic cognize objects one by one or simultaneously? If it cognizes one by one, it cannot be omniscience; for the objects are infinite. If it is admitted that it cognizes objects simultaneously, his statement quoted below is shattered. "Just as one cognition does not know two objects, so also two cognitions do not know one object."

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[1] The attention of the mind to several objects simultaneously is impossible.

Or the proposition that 'all impressions are momentary' goes to pieces. For one knowledge extending to several instants is admitted, as knowing several objects is possible only one by one. It cannot be said that it knows simultaneously. That which is the instant of its birth is for its benefit or realization alone. Only after its own realization everything begins to proceed in its work. It is argued that knowledge is like the lamp which does both, namely shining and illuminating objects at the same time. But the two activities of shining and illuminating are admitted even of the lamp only if the objects exist for several instants. Further, since it is admitted to be bereft of details, it will become void.

Pramāṇa has been said to be of two kinds. The first kind is described in detail.

मतिः स्मृतिः संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम् ॥ १३ ॥

Matiḥ smṛtiḥ saṁjñā cintā abhinibodha ityanarthāntaram (13)

13. Sensory cognition, remembrance, recognition, induction and deduction are synonyms.

These are the synonyms of the knowledge mentioned first. These arise on the destruction-cum-subsidence of karmas which obscure sensory knowledge. And there is no activity of these in scriptural knowledge etc. The derivations are given. Cognizing is cognition. Remembering is remembrance. Recognizing is recognition. Inductive reasoning is induction. Deductive reasoning is deduction.

Other expansions which are appropriate must be understood. Though the words are derived from different roots, by the force of convention these are synonyms. For instance, though the words *Indra*, *Śakra*, *Purandara* denote different activities, all these words are the names of the same person, the husband of *Śacī*. If different meanings are attached to these from the point of view of their etymological meanings, the same may be done with regard to the synonyms of sensory cognition. The meaning intended is that these do not transgress the range of consciousness arising from the cause of destruction-cum-subsidence of karmas obscuring sensory knowledge. The term *iti* indicates the varieties or species. These are the synonyms or names of sensory cognition. Those denoted by these names are the same.

What is the cause of that ?

तदिन्द्रियानिन्द्रियनिमित्तम् ॥ १४ ॥
Tadindriyānindriyanimittam (14)

14. That is caused by the senses and the mind.

'*Indatīti Indra*' is the derivation. He who is invested with lordship and wealth is Indra. Here the word means the self. The self is of the nature of knowledge. When there is the destruction-cum-subsidence of karmas obscuring knowledge, the self by itself is unable to know the objects. And that which acts as the instrument of knowledge for the self is the sense-organ (*indriya*). Or that, which causes the knowledge of hidden objects, is *lingam* (sign). That, which promotes the knowledge of the existence of the soul which is subtle, is the sense. For instance, smoke is the cause of the knowledge of fire. Similarly, the senses such as touch etc. cannot exist without the soul. Hence by means of these the existence of the soul is inferred. Or *Indra* is the word denoting name karma. That which is built by it is the sense (*indriya*). The senses of touch etc. are described later.

Anindriya, mana, antaḥkaraṇa are *synonyms*. *Anindriya* is the negation of sense (*indriya*). How then can it be used to denote the mind which is also a sign of the soul ? The negative sign 'a' is used in the sense of slight or a little. A *quasi-sense* is called *anindriya*. For instance there is the usage *anudarākanyā.*[1] How is the meaning of slight applied in the case of the mind ? These sense-organs perceive objects within a limited range, and they last for a long time. But the mind is not like these. Though the mind is also the sign (*lingam*) of the soul, it does neither cognize objects within a limited sphere nor remain for long. (That is mental attitude changes quickly.)

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[1] *Anudarā* literally means without a stomach. But the phrase denotes a girl with a narrow waist.

That is described as an internal sense. In investigating good and evil and in remembrance etc., the mind is not dependent on the senses. Nor is the mind seen outwardly like the eyes etc. So it is called the internal sense.

What for is 'that' used ? 'That' is used for denoting sensory knowledge. Now sensory knowledge has just been mentioned. It is argued that a rule or an exception refers to what has just been described. So this sutra would refer to sensory knowledge only even without the word 'that'. The answer is 'that' is intended to refer to the following sutra as well as to the previous one. That, which is referred to by the synonyms of sensory knowledge, is caused by the senses and the mind. And the same is of four stages, namely apprehension (mere awareness of an object)[1], speculation, judgment and retention. Otherwise, the synonyms such as sensory cognition would apply to the first kind of knowledge. That, which is caused by the senses and the mind, would refer to scriptural knowledge. And that is of four stages such as apprehension and so on. Thus it would lead to an undesirable conclusion.

The cause of sensory knowledge has been understood. Its divisions or stages are mentioned in the next sutra.

अवग्रहेहावायधारणाः ॥ १५ ॥

Avagrahehāvāyadhāraṇāḥ (15)

15. (The four divisions of sensory knowledge are) apprehension (sensation), speculation, perceptual judgment and retention.

The first awareness of an object on the contact of the sense-organ with it is apprehension (*avagraha*), the first stage of sensory knowledge. When there is the meeting of the sense-organ and the object, it is apprehended or sensed. The awareness of the object immediately following it is *avagraha*. For instance, the apprehension of white colour is *avagraha*. The desire to know particulars regarding the object apprehended by *avagraha* is speculation (*ihā*). For instance, 'Is that white object a crane or a flag?' Knowing the object as it is after ascertaining the particulars is judgment. By its movement up and down and by the flapping of the wings, it is ascertained that it is a crane only and not a flag. Retention is the cause of its unforgetfulness For instance, 'This is the same crane which I saw this morning'. These are mentioned in the sutra in the order in which they arise.

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[1] *Avagraha* is also rendered into English by the term 'perception'. But 'perception' is the word generally used for *darśana*. Hence 'apprehension' is used for *avagraha*, which is mere awareness of an object at the first glance without understanding the details. It may also be rendered as 'sensation', which I think, is the most appropriate term to convey the exact meaning of the word *avagraha*

The subdivisions of these are given next.

वहुवहुविधक्षिप्रानिःसृतानुक्तध्रुवाणां सेतराणाम् ॥ १६ ॥

Bahubahuvidhakṣiprāniḥsṛtānuktadhruvāṇāṁ setarāṇām (16)

16. (The subdivisions of each of these are) more, many kinds, quick, hidden, unexpressed, lasting and their opposites.

Apprehension (sensation) and other activities are the subjects under consideration. The actions with regard to these are mentioned, i. e. those commencing with many and their opposites. *Bahu* must be understood to mean both number and bulk, as it is not particularized. The words denoting numbers are one, two, many, etc. Those denoting bulk are much rice, much soup, etc. *Vidha* denotes kinds. *Kṣipra* means knowing quickly. *Aniḥsṛta* denotes that the entire object is not seen, that is part of it is seen and part of it is hidden. *Anukta* is what is implied and not expressed. *Dhruva* is continual cognition of an object as it really is. *Setara* is intended to include the opposites. Apprehension is of twelve kinds — apprehension of more, apprehension of less, apprehension of many kinds, apprehension of one kind, apprehension of an object quickly, apprehension of an object slowly, apprehension of a hidden object, apprehension of a revealed object, apprehension of an implied object, apprehension of an expressed object, apprehension of a lasting nature and apprehension of a transient nature. Similarly with regard to *īhā* and the others also. Each of these arises in the case of each of the five senses and the mind. The six kinds denoted by more, many kinds and the rest arise owing to the high degree of destruction-cum-subsidence of karmas. But it is not so in the case of their opposites. Those denoted in the sutra are mentioned first because of their worth.

What is the difference between many and many kinds? In both 'many' is common. But in the former 'many' applies to the same kind of objects or things. In the latter 'many' refers to different kinds of objects or things. This is the difference. What is the difference between 'expressed' and 'revealed'? *Niḥsṛta* means the entire object is revealed. *Ukta* is also the same. But there is this difference. *Ukta* is knowing by the instruction imparted by others. And knowing by oneself alone is *niḥsṛta*. Another reading is *kṣipraniḥsṛta*. It is interpreted as follows. On listening to a sound, someone is uncertain whether it is that of a peacock or of an osprey. Another knows it according to its nature.

What is the distinction between lasting apprehension and retention? Owing to the destruction-cum-subsidence of karmas attained by pure thought-activity, apprehension is the same in the first, second and other instants. That is, it becomes neither less nor more. This is called lasting *avagraha*. But, owing to the destruction-cum-subsidence by mixed (pure and impure) thought-activity, the apprehension is of higher or lower degree, as sometimes there is apprehension of more, sometimes of less, sometimes of many kinds, sometimes of one kind. Hence it is called transient apprehension. But retention is the cause of unforgetfulness of what has been perceived. Thus there is great difference between the two.

If *avagraha* etc. cognize more (many) etc., of what are many etc. the attributes?

अर्थस्य ॥ १७ ॥

Arthasya (17)

17. (These are the attributes) of substances (objects).

These four kinds of sensory knowledge relate to objects. The object of the senses is called a substance. Apprehension etc. arise in the case of objects characterized by the attributes of many (much) etc. Now why should this be mentioned, as many (much) etc. relate to objects alone? It is of course true. But 'of substances' is mentioned in order to refute the views of other schools of thought. Some say that the senses have contact only with qualities such as colour and that they cognize only the qualities. But this is not true. The non-material qualities such as colour cannot be contacted by the senses. If it were so this cannot happen, 'Colour was seen by me, odour was smelt by me'. But it does occur. How does it? That which attains modes or that which is attained through modes is *artha*, substance (*dravya*). When an object is contacted by the senses, it is proper to say that colour also is contacted by the senses, as colour is not separate from the object.

Do these (apprehension etc.) occur in the case of all the senses and the mind? Or is there any difference?

व्यञ्जनस्यावग्रहः ॥ १८ ॥

Vyañjanasyāvagrahaḥ (18)

18. (There is only) apprehension of indistinct things.

Vyañjanam is the collection of indistinct sounds etc. In the case of these there is apprehension. What is the purpose of this sutra? It is for determination that there is apprehension only and not speculation etc. If so the word 'only' must be included in the sutra. No, it is not necessary. If a rule is enunciated in a matter which is already established, it is intended for the sake of certainty. Hence, without the word 'only,' it becomes restrictive in meaning. Now apprehension is the same in both cases. Then what is the difference between the two? The difference between *arthāvagraha* and *vyañjanāvagraha* lies in distinct and indistinct apprehension. How? It is as in the wetting of a new earthenware vessel. For instance, the new earthenware vessel does not get wet by two or three drops of water. But, when it is moistened again and again, it gets wet. Similarly, matter in the modes of sounds and so on does not become distinct in the first two or three instants. But, when it is apprehended again and again, it becomes distinct. Therefore, there is indistinct apprehension prior to distinct apprehension. Distinct apprehension is *arthāvagraha*. And speculation etc. do not arise from indistinct apprehension.

Does indistinct apprehension occur in the case of all the senses ? No.

न चक्षुरनिन्द्रियाभ्याम् ॥ १९ ॥

Na cakṣuranindriyābhyām (19)

19. Indistinct apprehension does not arise by means of the eyes and the mind.

Indistinct apprehension does not occur in the case of the eyes and the mind. How ? It is because there is no contact in the case of these two sense-organs. The eyes perceive without contacting an object, which is fit and which is placed in the vicinity in proper perspective and revealed by external light. Similarly, there is no contact between the mind and the object. Hence, there is no indistinct apprehension in the case of the sense of sight and the mind.

How is it ascertained that there is no contact in the case of the eyes ? It is ascertained from the scriptures and by inference. First from the scriptures.

"The ears apprehend both sounds that come and do not come in contact with these, but the eyes apprehend only colour which does not come into contact with these. In that manner the sense-organs of smell, taste and touch apprehend smell, taste and touch which do and do not come into contact with these."

From inference also. The sense-organ of sight is one without contact, for it does not apprehend an object in contact with it. If it were one with contact, it would perceive the collyrium applied to the eye. But it does not perceive it; so it is a sense without contact like the mind.

Therefore, indistinct apprehension is possible in the case of all the senses except the sense of sight and the mind. Distinct apprehension obtains in the case of all the senses and the mind.

Sensory knowledge has been described with its definition and divisions. Now it is time to define scriptural knowledge with its divisions.

श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् ॥ २० ॥

Śrutaṁ matipūrvaṁ dvyanekadvādaśabhedam (20)

20. Scriptural knowledge preceded by sensory knowledge is of two kinds, which are of twelve and many subdivisions.

Though the word *śruta* is derived on the basis of hearing, by traditional usage it points to a particular kind of knowledge. For instance the word *kuśala*, derived from the cutting of grass, by common currency means hale and hearty. What is that particular kind of knowledge? The answer is given in the sutra, 'Scriptural knowledge is preceded by sensory knowledge.' For it fulfils the validity of scriptural knowledge. Hence *pūrvaṁ* means instrumental cause or preliminary condition. Sensory knowledge has been described. *Matipūrvaṁ* means having sensory knowledge as its cause. If scriptural knowledge is caused by sensory knowledge, it would become sensory knowledge. For in the world we see that the effect is like the cause. No, this is not invariably so. Though the pitcher is made by the stick and the wheel, it is not of the nature of the stick and the wheel. Moreover, scriptural knowledge does not arise even in the presence of sensory knowledge. Even if there were sensory knowledge and the external causes of scriptural knowledge, scriptural knowledge does not manifest itself on the rise of powerful karmic veil of scriptural knowledge. But, when there is destruction-cum-subsidence of the karmic veil to a high degree, then scriptural knowledge arises. Hence, sensory knowledge is merely an instrumental cause and not the efficient cause of scriptural knowledge.

Now verbal testimony is considered beginningless and endless. If it be preceded by sensory knowledge, that proposition falls to the ground. For that which has a beginning has an end. Moreover it cannot be considered authoritative, as it is created by man. But such a view is untenable. From the general point of view of substance etc., it is considered beginningless and endless. It has not been invented by someone at some time in some manner with great effort. But, from the particular point of view, it has a beginning and an end. So it is said to be preceded by sensory knowledge. For instance the sprout presupposes the seed, but from the point of view of the series it is beginningless and endless. Further, authority does not consist in its not being created by man. For in that case even the teachings on theft etc., whose author's name is forgotten, would become authoritative. What is wrong if direct knowledge which is not eternal is considered valid?

It is contended that it is not proper to say that scriptural knowledge is preceded by sensory knowledge, as both kinds of knowledge arise simultaneously on the manifestation of the first right belief. But it is not true. For the rightness of knowledge is the result of right faith. But the realization of the two is in succession. Hence, it is established that it is preceded by sensory knowledge.[1]

Again, it is contended that the definition of scriptural knowledge is vitiated by the fallacy of non-pervasiveness. For scriptural knowledge is preceded by scriptural knowledge also. It is as follows. Some person perceives through his ears sound molecules consisting of sentences, composed of words, which in turn are composed of letters. This is sensory knowledge. Next he derives the first *śruta* knowledge of the meaning of the word 'jar'. Then, if he gets hints of the function of the jar, with the knowledge of the jar, he acquires the second knowledge of the function of the jar such as storing water etc. Then scriptural knowledge (*śruta*) is preceded by scriptural knowledge (*śruta*). Again, some person perceives the objects of the senses such as fire, which is sensory knowledge. Then he acquires the first scriptural knowledge of objects such as smoke. If he acquires the knowledge of the concomitant connexion of smoke and fire, then he infers fire from smoke. Then also *śruta* knowledge is caused by *śruta* knowledge. There is nothing wrong in it. That also is figuratively spoken of as caused by sensory knowledge. Besides, *śruta* also is somehow considered sensory knowledge, as it is necessarily preceded by sensory knowledge.[1]

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[1] At the starting-point of the first right belief, the wrong sensory knowledge and the wrong scriptural knowledge are turned into right knowledge. Thus the rightness of these two kinds of knowledge is derived from right belief. But in origin scriptural knowledge is preceded by sensory knowledge. Though the flame of a candle and the light emitted by the flame are produced at the same time, the flame is spoken of as the cause of the light. Similarly with regard to right belief and right knowledge. It is right faith that imparts this characteristic of rightness to sensory knowledge and scriptural knowledge, which prior to the birth of right faith have originated in succession. Even though right faith and right knowledge originate simultaneously, still right faith is the cause of the rightness of knowledge as in the case of the flame and the light.

The word kinds is added to every number—two kinds, many kinds and twelve kinds. First the two divisions of the scriptures are the works outside the original canon and those within the original canon. The non-canonical works are of many kinds such as *Daśavaikālika*, *Uttarādhyayana*. The canonical works are twelve. *Ācāra*, *Sūtrakṛta*, *Sthāna*, *Samavāya*, *Vyākhyāprajñapti*, *Jñātṛdharmakathā*, *Upāsakādhyayana*, *Antakṛddaśa*, *Anuttaraupapādikadaśa*, *Praśnavyākaraṇa*, *Vipākasūtra* and *Dṛṣṭivāda*. *Dṛṣṭivāda* is of five divisions—*Parikarma*, *Sūtra*, *Prathamānuyoga*, *Pūrvagata and Cūlikā*. *Pūrvagata* is of fourteen sections—*Utpādapūrva*, *Agrāyaṇīya*, *Vīryānupravāda*, *Astināstipravāda*, *Jñānapravāda*, *Satyapravāda*, *Ātmapravāda*, *Karmapravāda*, *Pratyākhyānanāmadheya*, *Vidyānupravāda*, *Kalyāṇanāmadheya*, *Prāṇāvāya*, *Kriyāviśāla and Lokabindusāra*.

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[1] Someone listens to the word 'jar' composed of the letters (sounds) j, a and r, and the knowledge produced in the person is sensory knowledge. Similarly, he learns the meaning of jar from the word 'jar', which is scriptural knowledge. After this, he ascertains the function of the jar such as storing water, which is also scriptural knowledge. Thus scriptural knowledge is produced by another scriptural knowledge.

In the same manner, someone sees smoke and attains sensory knowledge of smoke. And seeing smoke, he infers fire from his knowledge of the concomitant connection of smoke and fire. This is scriptural knowledge. Again, from this scriptural knowledge, he learns that fire burns and so on, which is also scriptural knowledge. Thus scriptural knowledge originates from scriptural knowledge also.

Thus verbal testimony is of two, several and twelve kinds. What is the basis of the distinction?

The distinction is based on the kinds of teachers. The teachers are of three kinds, namely the Omniscient *Tirthaṁkara*, his disciples (*Śruta kevalis*) and the later preceptors (*Acāryas*). The scriptures were really taught by the Omniscient *Tirthaṁkara*, gifted with perfect knowledge of unimaginable power and splendour. The Lord is free from all kinds of impurities and is possessed of direct and perfect knowledge. Hence His word is authoritative. The Lord's chief disciples called *Gaṇadharas* gifted with vast knowledge recollect the import of the Lord's teachings and compose works called *aṅgas* and *pūrvas*. These are also authoritative, as these are only interpretations of the word of the Lord. Later on shorter works such as *Daśavaikālika* are written by the later preceptors to benefit their disciples, whose lives are shorter and whose intellect and energy are less potent owing to the nature of the times. These also constitute valid knowledge, as these are in fact the same as the *aṅgas* and *pūrvas* in a condensed form, just as the water of the Milky Ocean taken in a jar.

Indirect knowledge has been expounded. Direct knowledge must be described now. Direct knowledge is the knowledge perceived directly by the soul in a vivid manner without the intermediary of the senses or the scriptures. This is of two kinds, direct knowledge of a part of reality and direct knowledge embracing the entire reality. *Avadhi* (clairvoyance) and *manaḥparyaya* (telepathy) belong to the first variety, and perfect knowledge is of the second variety of direct knowledge. The first of these three kinds of direct knowledge, namely *avadhi*, is described first. *Avadhi* is of two kinds according to the nature of its origin. The first is due to birth, and the second owes its origin to destruction-cum-subsidence of the particular karmic veil.

भवप्रत्ययोऽवधिर्देवनारकाणाम् ॥ २१ ॥

Bhavapratyayo avadhirdevanārakāṇām (21)

21. Clairvoyance (*avadhi*) based on birth is possessed by celestial and infernal beings.

It is said 'state'. What is state? The mode of a soul is the state of existence caused by the life and name karmas. *Pratyaya* means cause. That, which has the state of existence for its cause or origin, is possessed by devas and infernal beings. In that case there would be no destruction-cum-subsidence of the karmic veil in this type of clairvoyance. No, it is not so. In the case of these beings, the karmic veil disappears and subsides along with their state of being. So the state of being is mentioned as the main cause. Birds fly by instinct (inborn tendency) and not because of teaching. So also clairvoyance arises in these beings not because of any special merit such as observance of vows or restraint, but by reason of their state of existence. The state of existence being common to all, it would mean that all are endowed with the same degree of clairvoyance.

But differences in the degree of this knowledge possessed by these beings are admitted. Though the beings in heaven and hell are mentioned in general, only those endowed with right faith among them are implied. This is clear from the term *avadhi* used in the sutra. In the case of wrong believers it is called *vibhanga* (erroneous clairvoyance), as it is vitiated by their misbelief. The degrees of clairvoyance among them must be ascertained from the scriptures.

If clairvoyance based on birth arises in celestial and infernal beings, in whom does clairvoyance of destruction-cum-subsidence arise?

क्षयोपशमनिमित्तः षड्विकल्पः शेषाणाम् ॥ २२ ॥

Kṣayopaśamanimittaḥ ṣadvikalpaḥ śeṣāṇām (22)

22. Clairvoyance from destruction-cum-subsidence (i. e. arising on the lifting of the veil) is of six kinds. It is acquired by the rest (namely human beings and animals).

When there is no rise of totally obscuring intensity-clairvoyance-covering karma, but there is rise of partially obscuring intensity-clairvoyance-covering karmas, that state is called destruction. Where these karmas do not attain to the stage of rise but are merely existent, that state is called subsidence or quiescence. That which arises owing to these two causes is called clairvoyance of destruction-cum-subsidence. This must be understood to occur in the case of the rest. Who are the rest? The rest are human beings and animals. Even among them it must be understood to arise only in the case of those who have the necessary capacity. That capacity is not present in those, who are without minds and who have not attained completion (full development). And even among those with minds and completion, it does not arise in all. If so in whom does it arise? It arises in the case of those, in whom right faith etc. are present, and in whom the concerned karmas are quiescent or destroyed. Though clairvoyance arises owing to destruction-cum-subsidence in all cases, the specific mention of 'owing to destruction-cum-subsidence' is intended for determination, namely depending on destruction-cum-subsidence only and not on the state of existence or birth. This clairvoyance is of six kinds. These are called *anugāmi*, *ananugāmi*, *vardhamāna*, *hīyamāna*, *avasthita*, and *anavasthita* (accompanying, unaccompanying, increasing, decreasing, steady and unsteady) according to their characteristics.

Just as light accompanies the sun, the first kind accompanies the individual possessing it wherever he goes. The second kind does not accompany the individual. It passes away there itself like the reply given to the question of an indifferent person. The third variety develops rapidly like the fire in the forest caused by friction, which spreads rapidly by means of dried leaves and fuel. It develops from its original degree up to the extent of innumerable universes, owing to the purity of right faith etc. of the individual. The fourth variety decreases up to a very small fraction of an *aṅgula* (a very small measure) from its original degree, owing to the decline of right faith and the consequent increase of impure thoughts. The fifth type neither decreases nor increases. It is like the mole. It is steadfast at the same level at which it originates, as right faith etc. continue in the same condition. It is so till death or till the attainment of omniscience. The sixth type is unsteady like the waves caused by the wind. It develops as well as

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deteriorates in accordance with the growth or decline of right faith etc. Thus clairvoyance is of six kinds.

Clairvoyance has been explained in this way. Now telepathy should be described. Hence, with the intention of giving out its definition as well as its subdivisions, the author composes the next sutra.

ऋजुविपुलमती मनःपर्ययः ॥ २३ ॥
Rjuvipulamatī manaḥparyayaḥ (23)

23. *Rjumati* and *vipulamati* are the two kinds of telepathy (*manaḥparyaya*).

Rju means produced and straight. Whereby is it produced? It is produced by the knowledge of objects of speech, body and mind located in the minds of others. He who has straight telepathy is called *ṛjumati*. *Vipulā* means not produced and curved or winding. How is it not produced? It is not produced by the knowledge of objects of speech, body and mind in the minds of others. He who has complex telepathy is called *vipulamati*. *Rjuvipulamatī* is the compound formed of the two terms. Since one word *mati* is sufficient, it is not repeated in the sutra. Otherwise first a compound of *ṛju* and *vipulā* is formed—*ṛjuvipule.*[1] Those who have *ṛjuvipule matī* are *ṛjuvipulamatī*[2].

This telepathy is of two kinds—*ṛjumati* and *vipulamati*. Now that the divisions of telepathy have been mentioned, it must be defined. Telepathy is that knowledge which knows the objects thought of by the minds of others, owing to the destruction-cum-subsidence of energy-obstructing and telepathy-obscuring karmas and depending on the attainment of name karmas of limbs and minor limbs. If it be argued that it is only perception, it has been refuted already. The mind is merely for reference as the background. The object located in the mind of another is ascertained by this knowledge. So the mind is intended only as a background.

Of these two varieties, *ṛjumati* can extend from the minimum of two or three births of oneself and others up to a maximum of seven or eight past or future births. It can extend in space from one *kroša* (two miles) up to one yojana (eight miles) but not beyond it. The latter *(vipulamati)* can extend from seven or eight births up to innumerable births in the past and in the future. In space it can extend from one yojana up to the entire abode of human beings (i. e. up to the mountain range of *Mānuṣottara*) and not beyond that limit.

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[1] Then the second compound is formed by combining this with mati.

[2] These are two different types of compounds in Sanskrit.

Other particulars regarding these are described next.

विशुद्धयप्रतिपाताभ्यां तद्विशेषः ॥ २४ ॥

Viśuddhyapratipātābhyāṁ tadviśeṣaḥ (24)

24. The differences between the two are due to purity and infallibility.

The state of the soul on the destruction-cum-subsidence of the karmic veil covering telepathy is purity. *Pratipatanam* is fall (*pratipāta*). No *pratipāta* is *apratipāta*. *Apratipāta* is absence of fall. An ascetic, whose karmic veil has only subsided but has not been completely removed, sometimes falls from his spiritual height in the presence of powerful conduct-deluding karmas. But such a fall does not occur in the case of an ascetic whose conduct-deluding karmas have been completely destroyed. And the excellence of telepathy depends upon purity and absence of fall. First with regard to purity. *Vipulamati* is purer than *ṛjumati* with regard to the object (subject matter), space, time and nature or condition. How?

The infinitesimal[1] part of karmic matter ascertained by perfect clairvoyance is the province of *ṛjumati*. And the infinitesimal part of what is known to *ṛjumati* is within the reach of *vipulamati*. Thus the latter knows the infinitesimal part of infinitesimal. Its purity with regard to object, space and time has been mentioned. Its purity with regard to nature or condition must also be understood from the more subtle or minute forms of matter that come within its range, as it is accompanied by purity resulting from greater destruction-cum-subsidence of karmas. It is also superior owing to the absence of fall or deterioration, as its possessor belongs to the ascending order of spirituality. *Ṛjumati* undergoes downfall or deterioration, as its possessor is of the descending order of spirituality owing to the rise of passions.

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[1] This term is used in the sense of one / infinite.

If these are the differences between the two kinds of telepathy, what are the differences between telepathy and clairvoyance?

विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमनःपर्यययोः ॥ २५ ॥

Viśuddhikṣetrasvāmiviṣayebhyo avadhimanaḥparyayayoḥ (25)

25. Telepathy (*manaḥparyaya*) and clairvoyance (*avadhi*) differ with regard to purity, space, knower and objects.

Purity means clearness. Space is the place where the objects known are present. Knower is the possessor. *Viṣaya* is the object known. With regard to these telepathy is purer than clairvoyance. How is it? It is because its range is subtle matter. Space has been dealt with. The range of subject matter is dealt with later. Here the subject of discussion is the possessor. It arises in the case of ascetics possessed of high conduct; that is from the seventh stage of perfection of vows to the twelfth stage of destroyed delusion. Even among these ascetics, it arises only in those who advance spiritually higher and higher and not in those who go down spiritually. And even among them it manifests itself only in those ascetics who possess one or more of the seven extraordinary powers (*ṛddhis*). Still not all of them, but only a few of them, attain telepathy. Thus the distinction of the possessor or spiritual discipline (self-control) is mentioned in the sutra. Clairvoyance, on the other hand, can be possessed by devas, infernal beings, human beings and animals. Hence these differ also because of distinctions between the possessors.

Now it is time to define omniscience. But, passing that over, the range of subject matter of knowledge is discussed. Why is it? It is because that (i. e. the definition of omniscience) is discussed in the last chapter under the sutra, 'On the destruction of the deluding karmas and the destruction of knowledge- and perception-obscuring karmas and obstructive karmas, perfect knowledge is manifested.'

If so, let the scope of the first two types of knowledge be mentioned.

मतिश्रुतयोर्निबन्धो द्रव्येष्वसर्वपर्यायेषु ॥ २६ ॥
Matiśrutayornibandho dravyeṣvasarvaparyāyeṣu (26)

26. The range of sensory knowledge and scriptural knowledge extends to all the six substances but not to all their modes.

Nibandanam means connecting or uniting. With what? With objects. Then the word objects must be included in the sutra. No, it is not necessary to include it. For it is implied from its mention in the previous sutra. The case changes according to meaning. Hence it is added to the sixth case ending of the possessive.

Dravyeṣu is in the plural in order to include all the six substances—the soul, the medium of motion, the medium of rest, time, space and matter. '*Asarvaparyāyeṣu*' is *intended* to qualify *dravyeṣu*. These substances form the subject matter of perceptual cognition and scriptural knowledge, only with reference to some of their modes and not all their infinite modes. Now it is contended how perceptual cognition can cognize non-material substances such as the medium of motion, the medium of rest, which are beyond the ken of the senses. Therefore, it is wrong to say that perceptual cognition cognizes all the substances. No, there is nothing wrong in this. There is the internal sense. With the help of this and on the destruction-cum-subsidence of quasi-sense-covering karmas, apprehension etc. arise. Therefore, scriptural knowledge preceded by these ascertains what is proper for it.

What is the scope of clairvoyance described next.

रूपिष्ववधेः ॥ २७ ॥
Rūpiṣvavadheḥ (27)

27. (The scope) of clairvoyance is that which has form.

The range or subject matter is supplied. By the term *rūpi* forms of matter and embodied souls are included. It is laid down that the scope of clairvoyance is restricted to matter only and does not extend to non-material substances. Even with regard to matter, the range of clairvoyance is limited to certain modes alone according to its potency and does not extend to all modes of matter. In order to determine this '*asarvaparyāyeṣu*' is supplied.

What is the scope of telepathy ?

तदनन्तभागे मनःपर्ययस्य ॥ २८ ॥

Tadanantabhāge manaḥparyayasya (28)

28. The scope of telepathy is the infinitesimal part of the matter ascertained by clairvoyance.

Telepathy ascertains the infinitesimal part of the matter ascertained by the highest clairvoyance (*sarvāvadhi*).

What is the range of omniscience mentioned last ?

सर्वद्रव्यपर्यायेषु केवलस्य ॥ २९ ॥

Sarvadravyaparyāyeṣu kevalasya (29)

29. Omniscience (*kevala jñāna*) extends to all entities (substances) and all their modes simultaneously.

Dravyāṇi and *paryāyāḥ* are *dravyaparyāyāḥ*. The attributive '*sarva*' is added to each—*sarveṣu dravyeṣu, sarveṣu paryāyeṣu*. First the souls are infinite times infinite. The forms of matter are still more infinite times infinite. Atoms and molecules are the divisions of matter. The medium of motion, the medium of rest and space are three substances. Time is innumerable. The modes of each of these, extending through the past, the present and the future, are infinite times infinite. And there is nothing, either substance or mode, which does not come within the purview of omniscience. It is mentioned that all substances and all modes come within its purview in order to indicate the boundless virtue of omniscience.

The range of perceptual cognition etc. has been described. But it has not been mentioned how many kinds of knowledge arising from their instrumental causes can dwell simultaneously in one soul.

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥ ३० ॥

Ekādīni bhājyāni yugapadekasminnācaturbhyaḥ (30)

30. From one up to four kinds of knowledge can be possessed simultaneously by a single soul.

Eka denotes number. *Ādi* means beginning. *Ekādi* means beginning with one. *Bhājyāni* means can be possessed. Simultaneously by one soul or living being. Up to how many? Up to four. In any one particular soul there can exist simultaneously from one up to four kinds of knowledge. That is, one can possess either one or two or three or four of these just described or expounded, but not above four. For instance one is omniscience. And the other kinds of knowledge arising from destruction-cum-subsidence do not subsist simultaneously along with omniscience attained on the total destruction of the veil[1]. The two that can subsist simultaneously in the same person are sensory knowledge and scriptural knowledge. The three are sensory knowledge, scriptural knowledge and clairvoyance or telepathy. Sensory knowledge, scriptural knowledge, clairvoyance and telepathy are the four that can subsist simultaneously in a single soul. All the five kinds of knowledge cannot subsist together, as omniscience stands alone by itself without any assistance.

Are all these called by the name of knowledge alone or by any other also?

मतिश्रुतावधयो विपर्ययश्च ॥ ३१ ॥

Matiśrutāvadhayo viparyayaśca (31)

31. Sensory knowledge, scriptural knowledge and clairvoyance may also be erroneous knowledge.

Viparyaya means false. How is it? It is because this is the section of right knowledge. *Ca* means also, that is wrong as well as right. Why are these wrong? These are wrong because these co-exist in the soul with wrong belief. It is similar to the milk kept in a bitter gourd. Now the taste of the milk becomes different on account of the defect of the receptacle in which it is kept. But there is no error in the ascertainment of objects by wrong sensory knowledge etc.

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[1] In fact, in the presence of this one, which is perfect knowledge, there is no need for the other kinds of imperfect knowledge.

For instance, just as the person of right faith perceives form, colour and so on, so also does the person of wrong faith. Just as the person of right faith ascertains form, colour, etc. through scriptural knowledge and represents these accordingly, so also does the person of wrong attitude through wrong scriptural knowledge. And just as the man of right attitude ascertains matter through clairvoyance, so also does the man of wrong attitude through erroneous clairvoyance.

In this connection the author points out as follows.

सदसतोरविशेषाद्यदृच्छोपलब्धेरुन्मत्तवत् ॥ ३२ ॥

Sadasatoraviśeṣādyadṛcchopalabdherunmattavat (32)

32. Owing to lack of discrimination between the real and the unreal, wrong knowledge is whimsical as that of a lunatic.

Sat is what exists, *asat* is what does not exist. Knowledge becomes wrong when these are apprehended by chance without discrimination. Sometimes, owing to the operation of wrong belief, when colour etc. are present, these are apprehended as not present. When these are not present, they are apprehended as present. Sometimes, what exists is apprehended as existing, and what does not exist is apprehended as non-existing. For instance the person, whose mind is upset due to disturbed bile, indiscriminately considers the mother as the wife and the wife as the mother. Sometimes, he also considers the mother as the mother only and the wife as the wife only according to his whims. Even the latter is not true knowledge (as it is only accidental and not discriminatory). Similarly, error arises in the case of sensory knowledge etc. in ascertaining shape, colour, etc. of things. For instance, it is as follows. The wrong attitude in a being produces errors of three kinds—viz. of cause, of difference and identity and of nature—even when colour etc. are apprehended. First, as regards errors of cause, some say that the cause of colour etc. is one, non-material and permanent. Others consider that the atoms which constitute earth, water, fire and air are of different classes, possessing four qualities, three qualities, two qualities and one quality respectively. The atoms of one class produce things belonging to the same class. Others say that earth, water, fire and air are four elements, characterized by the qualities of colour, odour, taste and touch. The collection of these constitutes only one type of atom called *aṣṭaka* (one whole having eight parts). Some others state that different classes of atoms such as earth, water, fire and air, characterized by qualities of hardness, fluidity, heat and movement respectively, produce the objects in the world. The mistakes of indentity and difference are as follows. For instance, some consider that the cause and effect are entirely different or identical. Mistakes in the nature of things are illustrated next. Colour etc. are without particulars. Colour etc. exist or do not exist. It is knowledge that takes the form of colour etc. But there is no other object which is the substratum of colour etc. Similarly, owing to the rise of wrong belief, others also give expression to other figments of imagination, which contradict sensory knowledge and inference, and induce belief also in them. Therefore, these are wrong sensory knowledge, wrong scriptural knowledge and erroneous clairvoyance. But right belief promotes conviction in substances ascertained as they truly are. Therefore, these become sensory knowledge, scriptural knowledge and clairvoyance.

The two kinds of *pramāṇa* have been described. The partial views or standpoints or aspects of *pramāṇa* are called *nayas*. And these must be described next.

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवंभूता नयाः ॥ ३३ ॥

Naigamasaṁgrahavyavahāraṛjusūtraśabdasamabhi-
rūdhaivambhūtā nayāḥ (33)

33. The figurative, the synthetic, the analytic, the straight, the verbalistic, the conventional and the specific are the standpoints.

The general and specific definitions of these must be given. First the general definition. Objects possess many characteristics. *Naya* is the device which is capable of determining truly one of the several characteristics of an object (without contradiction) from a particular point of view. It is of two kinds, namely statements which refer to general attributes of a substance and those which refer to the constantly changing conditions or modes of a substance. *Dravya* means general or common, a general rule or conformity. That which has these for its object is the general standpoint *(dravyārthika naya)*. *Paryāya* means particular, an exception or exclusion. That which has these for its object is the standpoint of modifications *(paryāyārthika naya)*.

Their specific definitions are given now. The figurative standpoint *(naigama naya)* takes into account the purpose or intention of something which is not accomplished. For instance, a person who goes equipped with an axe is asked by someone for what purpose he is going. The person replies that he goes to fetch a wooden measure. But at that time the wooden measure is not present. The reference to the wooden measure is based on the mere intention to make it. Similarly, one is engaged in fetching fuel, water, etc. He is asked by another what he does. The former replies that he cooks food. But he is not actually cooking food. He is only engaged in activity which will ultimately result in cooking food. Similarly, such instances of general custom, according to which the intention alone is referred to as the basis of an unaccomplished thing, form the subject matter of the figurative standpoint.

The synthetic standpoint is that which comprehends several different modes under one common head through their belonging to the same class. For instance, existence (being), substance, jar, etc. When we speak of existence, all substances characterized by the word existence or its knowledge, and inferred from the sign connecting the word with the idea or knowledge, are grouped on the basis of existence in one class without distinction. Even if the word '*dravya*' be mentioned, the soul, the non-soul, etc. and their subdivisions are grouped together under it, as all these fulfil the definition of substance as that which attains its modes. Similarly, even if the word '*jar*' be mentioned, it includes all jars which are inferred from the sign, which accompanies the idea of jar or the word jar. In the same manner, other things also are the subject matter of the synthetic point of view.

The division of reality or objects comprehended by the synthetic viewpoint in accordance with the rule is the analytic standpoint. What is the rule? The rule is that the analysis or division into subclasses proceeds in the order of succession. It is as follows. That, which is comprehended as existence by the all-synthetic view, without reference to the particular objects, is not conducive to the ways of the world. Hence the analytic standpoint is sought. That which exists is either a substance or an attribute. Social intercourse is not possible even by substance taken from the synthetic standpoint, irrespective of the subdivisions of soul and non-soul. Further, soul and non-soul synthetically taken do not conduce to worldly occupations. Hence they are further subdivided into devas, infernal beings, etc. and jar etc., resorting to the analytic point of view. This standpoint operates up to the limit beyond which there can be no further division into subclasses.

That, which takes into account the straight (present) condition, is the straight (direct) viewpoint. This viewpoint leaves out the things of the past and the future and comprehends the objects that remain in the present, as no practical purpose can be served by things past and things unborn. It confines itself to the present moment. It comprehends only the mode of the present moment. It is contended whether it would not violate the ways of the world. No. Only the object of this viewpoint is indicated here. The intercourse of the world is promoted by the aggregate of all the viewpoints.

The verbal viewpoint is intent on removing the anomalies or irregularities with regard to gender, number, case, etc. For instance irregularities of gender—*puṣyaḥ, tārakā and nakṣatraṁ* are of different genders. Yet these are used as substitutes. Irregularities of number are as follows. *Jalaṁ āpaḥ, varṣā ṛtuḥ, āmrā vanaṁ, varaṇā nagaraṁ.* In these pairs of words, one is singular and the other plural. The usage of these as noun and attributive is anomaly of number. '*Senā parvatamadhivasati*'[1] is an anomaly of case. Here, instead of the seventh locative case, the second accusative case is used. Irregularity of person—*Ehi manye rathena yāsyasi, na hi yāsyasi, yātaste pitā*. Here, the first person *manye* (I think) is used instead of the second person *manyase* (you think) and the second person *yāsyasi* (you will) instead of the first person *yāsyāmi* (I will).[1]

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[1] The army is on the mountain.

Anomaly of time—*Viśvadṛṣvā asya putro janitā*.[2] Here, what is to happen in the future is spoken of as having happened. Irregularities in the use of prepositions—*santiṣṭhate, pratiṣṭhate viramati, uparamati*. Owing to the prepositional prefixes, the first two *parasmaipada* verbs take the *ātmanepada* endings, and the latter two *parasmaipada* endings. Though such usage prevails by convention or custom, yet the verbal viewpoint considers it improper, as such irregularities should not be mixed together. If this is opposed to what is universally current, let it be so. Here truth is investigated. Medical treatment (medicine) does not satisfy the whimsies of the patient.

As it consists of forsaking several meanings, it is called *samabhirūdha*. Since it gives up the several meanings and becomes current in one important sense, it is called conventional. For instance, the word *'gau'* is used in several senses such as speech. Still by convention it has come to denote the cow. Or words are employed in order to convey knowledge of the objects. That being so, from every word arises knowledge of one particular object. Hence it is useless to employ synonyms. If there is change in the word, there must be change in the meaning also. Therefore, every change of word must be accompanied by a change of meaning. Thus, as it abandons several meanings, it is called *samabhirūdha naya*. For instance, since *Indra*, *śakra* and *Purandara* are three words, these must have three meanings. For instance, *Indra* means one who is endowed with authority (to command) and supremacy. *śakra* means the strong one. *Purandara* means one who destroys cities. Similarly with regard to all words. Or where it develops, there it becomes current because of its importance. Hence it is called *samabhirūdha*. For instance, 'Where do you reside ?' The reply is, 'I reside in myself.' Why ? It is because one substance cannot reside in another. If, on the other hand, one thing can reside in another, then there would be knowledge and colour in the sky.

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[1] According to the forms of the verbs used, the meaning is, 'Come, I think that you will go by car, but you will not go. Your father is gone by car.' But the meaning intended is, 'Come, you think that I will go by car, but I will not go. Your father is gone by car.' Here instead of the second person *manyase*, the first person *manye* is used. And instead of the first person *yāsyāmi* the second person *yāsyasi* is used. Hence these are irregularities of person.

[2] Irregularity of time: 'A son who has seen the world will be born to him.' Here, what will take place in the future (i. e. seeing the world) is spoken of as having taken place in the past.

That which determines or ascertains an object as it is in its present state or mode is called *evambhūta naya* or actual standpoint. According to this standpoint, a word should be used to denote an object, only when it is in the state which the word connotes. When he issues commands, then only is he lord (Indra). And at that time he is neither consecrator nor worshipper. Only when it goes it is cow, and not when it stands still or lies down. Or that, which determines a soul by its present mode of knowledge, is the actual standpoint. For example, the soul which cognizes Indra is Indra, and that which cognizes fire is fire.

The seven standpoints have been described. These are successively of finer scope or smaller extent, and the succeeding standpoint is dependent on the one preceding it. Hence the order in which these are mentioned in the sutra. Thus, each of the seven standpoints is of greater range than and contrary to the succeeding one, and is of smaller extent than and is agreeable to the preceding one. And from the point of view of the infinite characteristics of a substance, the standpoints are of numerous subdivisions. Being of primary and secondary importance these are interdependent, and the harmonious combination of these paves the way to right faith. These are like the cotton threads which, when interwoven in the proper form, wards off cold and provides comfort to the body in the form of cloth. But, if each of these threads becomes independent and separate, these cannot serve that purpose.

It is contended that the example of threads is an uneven one. For threads etc. even when independent produce some kind of effect. Indeed, there is some kind of thread which protects the skin. And one bark of a tree can bind things. But the standpoints, when they become independent, cannot promote even a little of right faith. This contention is not valid. For the critic has not understood the meaning intended. Our view is criticized by others without understanding our meaning. We have said that there is no effect of cloth in the case of independent threads. And what has been adduced is not the effect of cloth. What is it then? It is the effect of threads. And the effect of threads too is absent in threads, which are independent of the parts that compose them. Hence our proposition is established.

Again, it is observed that the effect of cloth etc. is present potentially in threads etc. Similarly the standpoints, which are independent in thought or word, can produce right belief being assisted by necessary means. Thus they possess that potentiality, and the example is therefore apt.

CHAPTER II

THE CATEGORY OF THE LIVING

What is the nature of the soul, which is the first of the objects of right faith ?

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य
स्वतत्त्वमौदयिकपारिणामिकौ च ॥ १ ॥

Aupaśamikakṣāyikau bhāvau miśraśca jīvasya
svatattvamaudayikapāriṇāmikau ca (1)

1. The distinctive characteristics of the soul are the dispositions (thought-activities) arising from subsidence, destruction, destruction-cum-subsidence of karmas, the rise of karmas and the inherent nature or capacity of the soul.

Just as the mud in water settles down when clearing nuts are put into it, so also the karmic matter does not manifest its power in the soul due to causes (i. e. the disposition of the soul). This is called subsidence. *Kṣaya* is complete removal of the mud. For instance, the same clear water is poured into another vessel, and it is completely free from mud. Similarly, the entire removal of karmic matter is destruction. The third state is a mixed state of destruction-cum-subsidence, as in the case of the water, which, owing to the presence of clearing nuts, is clear and muddy in different parts of the vessel. The fruition of karmas in the presence of things and so on is rise. The essential nature of the soul irrespective of karmic matter is the capacity inherent in the soul. That, which has subsidence as its object or cause, is subsidential. Similarly with regard to destructional, destruction-cum-subsidential, rising and inherent. These five dispositions are the distinctive characteristics of the soul.

The subject under consideration is right belief. And among the three kinds of right belief, that of subsidence is attained first by every soul. So it is mentioned first. The opposite of subsidence is destruction. Besides, among the non-liberated souls, the right believers of this type are innumerable times more in number than those of the first type, namely subsidential. So it is mentioned next. The mixed disposition is mentioned next, as it consists of both. Besides, the right believers of this third type are innumerable times more in number than the other two classes. The dispositions due to the rise of karmas and the nature inherent in the soul are mentioned at the end, as these are infinite times more than all the others.

It is contended that the entire sutra should be in the form of a single compound. '*Aupaśamikakṣāyikamiśraudayikapāriṇāmikāḥ.*' If it were so there is no need to use *ca* twice. But it should not be considered thus. For *miśra* would then mean another characteristic which is different from subsidence and destruction. In the present form of the sutra, by the use of *ca* both subsidence and destruction are drawn together. If so *kṣāyopaśamika* itself should be used. No. It would be long-windedness. The mixed state is mentioned in the middle as it has reference to both. The subsidential and the destructional dispositions arise only in the case of the potential souls, namely those with capacity for emancipation. But the third mixed state arises in the case of the non-potential souls also, namely those incapable of attaining salvation. And this with the last two arises in the potential souls also.

Now nature or disposition *(svatattvam)* must take the gender and number of the word *bhāvas*. But *tattvam* does not give up its own gender and number. One's own disposition is *svatattvam.*

Now, have these dispositions or characteristics of a single soul subdivisions are not? Yes, these have subdivisions. If so let these subdivisions be mentioned.

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥ २ ॥

Dvinavāṣṭādaśaikaviṁśatitribhedā yathākramam **(2)**

2. (These are of) two, nine, eighteen, twenty-one and three kinds respectively.

According to the ways of forming compounds in Sanskrit, the sutra can be taken in two ways. The dispositions *(bhāvas)* arising from subsidence etc. are of two, nine, eighteen, twenty-one and three kinds respectively. The change of case is in accordance with the meaning. Or those which have two, nine, eighteen, twenty-one and three subdivisions respectively are the five dispositions. *Yathākramam* means respectively.

The characteristics of the soul arising from subsidence are of two kinds. Those arising from destruction are of nine kinds. Those arising from destruction-cum-subsidence are of eighteen kinds. Those arising on the fruition of karmas are of twenty-one kinds. Those that are inherent in the soul without the influence of karmas are three.

What are the two kinds of characteristics arising from subsidence?

सम्यक्त्वचारित्रे ॥ ३ ॥
Samyaktvacāritre (3)

3. **(The two kinds are) right belief and conduct.**

Right belief and right conduct have been explained already. How are these subsidential? Conduct-deluding karmas are of two kinds, namely the passions and the quasi-passions. Therein the passions, which lead to endless worldly existence, are four—anger, pride, deceitfulness and greed. The three kinds of faith-deluding karmas are *samyaktva* (slightly clouding right belief), *mithyātva* (wrong belief), and *samyakmithyātva* (mixed right and wrong belief). When these seven subtypes of karmas subside, right belief of subsidence arises.

How can karmas subside in the case of the eternal misbeliever subject to passions arising from karmas? It is on the basis of the attainment of the stages of purification such as favourable opportunity and time. First with regard to the attainment of favourable time. The worthy soul (with capacity for emancipation) bound by karmas becomes capable of attaining the first stage of right belief, when there is the residue of time known as half the time of whirling-round matter *(ardha pudgala parivartana)*. But he is not capable of attaining any higher stage of right belief, when there is half the time of whirling-round matter.

This is the first attainment of favourable time. The second attainment of favourable time is with regard to the duration of karmas. The first stage of right belief is not attained, when the duration of karmas is either at the maximum or at the minimum. If so, when is it attained? The fitness for the first stage of right belief is attained, when the soul binds karmas of less than *kotīkoṭī sāgaropama* duration, and when the existing karmas also, owing to the purification of the soul, are of duration of *kotīkoṭī sāgaropama* less numerable *sāgaropama* thousand. Another attainment of favourable time is based on birth. The worthy soul endowed with the five senses and the mind, fully developed and purified, attains the first stage of right faith. The recollection of previous births is also included among the causes. The conduct of subsidence arises on the subsidence of all the deluding karmas. Right belief is mentioned first as it is the basis of right conduct.

The nine characteristics of the soul arising from destruction of karmas are described.

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥ ४ ॥

Jñānadarśanadānalābhabhogopabhogavīryāṇi ca (4)

4. (The nine kinds are) knowledge, perception, gift, gain, enjoyment, re-enjoyment, energy, etc.

Ca is intended to include right belief and conduct. On the total destruction of knowledge-obscuring karmas are manifested perfect knowledge and perfect perception. On the complete destruction of gift-obstructive karmas arises the power of giving security to infinite multitudes of living beings, the gift of fearlessness which is a blessing to them. When the karmas which obstruct gain are completely destroyed, the omniscient does not take food. But infinite particles of extremely pure and subtle matter, which give strength and which are beyond the reach of ordinary human beings, are assimilated in his body every instant. This is the gain derived from destruction of karmas.

As the entire karmas which obstruct enjoyment[1] are destroyed, there arises infinite enjoyment of unparalleled nature consequent on the destruction of karmas. For instance, the marvels of the showers of flowers etc. result from this. Owing to the disappearance without remnant of the obstructive karmas of re-enjoyment *(upabhoga)*, is manifested infinite re-enjoyment. For instance, the manifestation of the throne, the fans, three umbrellas, and other splendours. And as the karmas which obstruct energy are completely destroyed, the infinite energy of the pure soul is manifested. On the complete destruction of the seven subtypes of karmas referred to already, perfect faith is attained by the soul. Similarly perfect conduct also.

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[1] The objects of enjoyment are of two kinds, things that can be enjoyed only once such as water, food, garlands and so on, and things which can be enjoyed again and again such as house, fields, etc. *Bhoga* is enjoyment of the former which can be used only once. *Upabhoga* is re-enjoyment of the latter such as fields, which can be used again and again.

If the power of giving security or bestowing fearlessness etc. are the concomitant effects of destruction of karmas, then will not these apply to the liberated pure souls *(Siddhas)* also? No. These arise in the case of the Lord *(Arhat*[1]*)* on account of the physique-making and *Tirthaṁkara* name karmas. In the absence of all karmas in the liberated pure souls, these do not apply to them. How then do these exist in the liberated pure souls? These exist in them only in the form of infinite bliss, pure and unmixed, as infinite energy exists in the form of infinite knowledge.

The eighteen kinds of characteristics arising from destruction-cum-subsidence are described.

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रित्रिपञ्चभेदाः
सम्यक्त्वचारित्रसंयमासंयमाश्च ॥ ५ ॥

Jñānājñānadarśanalabdhayaścatustritripañcabhedāḥ
samyaktvacāritrasaṁyamāsaṁyamāśca (5)

5. (The eighteen kinds are) knowledge, wrong knowledge, perception and attainment, of four, three, three and five kinds and right faith, conduct and mixed disposition of restraint and non-restraint.

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[1] The *Arhat* is the Lord, who has attained omniscience and is still associated with the corporeal body. He remains in this world till the end of his lifetime. But the *Siddha* is the pure soul dissociated from the corporeal body, who has reached the topmost part of the universe, never to return again from that abode of eternal bliss to this terrestrial world.

Four and three and three and five are four, three, three and five. Those which have four, three, three and five kinds are four, three, three and five kinds. 'Respectively' is supplied from the second sutra. Accordingly four etc. are taken with knowledge etc. Four kinds of knowledge, three kinds of wrong knowledge, three kinds of perception *(darśana)* and five kinds of attainment. The disposition of destruction-cum-subsidence arises when there is destruction as well as subsidence of the rise of karmic matter which totally obscures, and when there is the rise of karmic matter which obscures only partially. Herein, the operation of knowledge etc. must be explained with reference to destruction-cum-subsidence of its own covering and obstructive karmas.

By *saṁyaktvā* the destruction-cum-subsidential type of right belief is indicated. Right belief of destruction-cum-subsidence arises on the destruction as well as subsidence of the four passions leading to endless mundane existence and deluding karmas of wrong belief and mixed belief, and on the rise of faith-deluding karma known as *saṁyaktva* which obscures only partially. The conduct of destruction-cum-subsidence arises on the destruction as well as subsidence of the twelve passions, namely those leading to endless existence, those preventing partial self-control and those preventing complete self-control, and on the operation of any of the four partially-obscuring gleaming passions and the quasi-passions. The disposition of abstinence as well as non-abstinence, manifesting on the destruction-cum-subsidence of the eight passions, namely those leading to endless cycle of birth and rebirth and those preventing partial restraint, and on the rise of passions preventing total restraint and the gleaming *(sañjvalana)* passions which obscure only partially and the quasi-passions according to possibility, is called *saṁyamāsaṁyama*.

The twenty-one kinds of disposition consequent on the fruition of karmas are described.

गतिकषायलिङ्गमिथ्यादर्शनाज्ञानासंयतासिद्ध
लेश्याश्चतुश्चतुस्त्र्येकैकैकैकषड्भेदाः ॥ ६ ॥

Gatikaṣāyaliṅgamithyādarśanājñānāsaṁyatāsiddhaleśyā
ścatuścatustryekaikaikaikaṣaḍbhedāḥ (6)

6. (These are) the conditions of existence, the passions, sex, wrong belief, wrong knowledge, non-restraint, non-attainment of perfection (imperfect disposition) and colouration, which are of four, four, three, one, one, one and six kinds.

'Respectively' is supplied from the previous sutra (2). The numbers are taken respectively. The conditions of existence are four, viz. condition of infernal existence, condition of sub-human existence, condition of human existence and condition of celestial existence. On the fruition of name karma of infernal existence, the disposition of an infernal being is manifest. Hence this is called arising from infernal existence *(narakagatiraudayikī)*. Similarly with regard to the other conditions of existence. The passions are of four kinds, anger, pride, deceitfulness, and greed. That which rouses anger on its fruition is anger-rousing. Similarly with regard to the three other passions. The sexes are three, the male, the female and the neuter. The rise of female feeling occurs on the fruition of karmas of the female sex. Similarly with regard to the other two sexes. Wrong belief is one. The disbelief in reality is the result of the fruition of karmas of wrong belief. The rise of knowledge-covering karmas causes non-cognition of objects. That is the arising of ignorance. The rise of intense conduct-deluding karmas gives rise to non-restraint. Imperfect disposition arises on the fruition of karmas in general. Colouration is of two kinds, material colouration and psychical colouration. As this chapter deals with the psychical factors of the soul, there is no reference here to material colouration. *Bhāvaleśyā* is the source or cause of vibratory activity of the soul coloured by the passions. Hence it is called an arising. It is of six kinds, namely black, blue, grey, colour of a flame (yellow), colour of lotus (pink) and white.

Now, it is mentioned in the scriptures that there is the presence of white colouration in the case of the omniscient, and those whose passions are subsided or destroyed. How is that arising possible, as they are not coloured by the passions? It is not a contradiction. From the point of view of the previous disposition, what activity was coloured by the passions, the same is supposed to be present conventionally owing to the presence of activity. And in the case of the omniscient without activity, there is no colouration owing to the absence of activity.

The three inherent characteristics are mentioned next.

जीवभव्याभव्यत्वानि च ॥ ७ ॥

Jīvabhavyābhavyatvāni ca (7)

7. (The three are) the principle of life (consciousness), capacity for salvation and incapacity for salvation.

These three characteristics are inherent and are peculiar to the soul and are not found in other substances. How are these considered inherent? These do not depend on rise, subsidence, destruction or destruction-cum-subsidence of karmas. The principle of life is consciousness. The soul that will attain right faith etc. is called *bhavya*, that is one who is endowed with the capacity for salvation. And the soul that will not attain right faith and so on is called *abhavya*, that is one who is not endowed with the capacity for salvation. These three are the inherent qualities of the soul. Should not existence, permanence, having space-points, etc. be mentioned besides these three qualities? No. These have been included by the particle *ca*. If so the number three is contradicted. No. The distinctive characteristics which are inherent in the soul are three only. Existence etc. are common, as these apply to the souls as well as to the non-souls. So these are included separately by the particle *ca*. Since the soul is non-material, how are the dispositions of subsidence etc. applicable to the non-material soul? These dispositions have reference to bondage of karmas. How can there be bondage of karmic matter with the incorporeal soul? It is possible because of the manifold nature of the soul. The soul is non-material in a non-absolutistic sense only. It is not true that the soul is only non-material. From the point of view of the modes in bondage, owing to the influence of karmas, the soul is corporeal in the embodied state.

From the point of view of its pure nature the soul is incorporeal. Again it is contended that, if the soul becomes one with the body because of the influence of karma, then it cannot be considered separate from the body. But it is not so. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics. It has been said so in the scripture. "From the point of view of bondage, the soul is one with the body. Still it is different from the body because of its distinguishing characteristic. Hence the incorporeal nature of the soul is predicated in a non-absolutistic or relativistic sense only. From one point of view it is incorporeal. But from another point of view it is not incorporeal."

If so let the distinguishing characteristic of the soul be mentioned.

उपयोगो लक्षणम् ॥ ८ ॥

Upayogo lakṣaṇam (8)

8. Consciousness is the differentia (distinctive characteristic) of the soul.

That, which arises from both internal and external causes and concomitant with consciousness, is *upayoga* (active or attentive consciousness). By this the soul is distinguished from the body, though it is one with the body from the point of view of bondage, just as gold and silver are distinct by their colour etc. though mixed together.

The divisions of consciousness are described next

स द्विविधोऽष्टचतुर्भेदः ॥ ९ ॥

Sa dvividho aṣṭacaturbhedaḥ (9)

9. Consciousness is of two kinds. And these in turn are of eight and four kinds respectively.

Consciousness is of two kinds, knowledge and perception. Knowledge is of eight kinds, sensory knowledge, scriptural knowledge, clairvoyance, telepathy, omniscience, wrong sensory knowledge, wrong scriptural knowledge and wrong clairvoyance. Perception is of four kinds, perception through the eyes, perception by the senses other than the eyes, clairvoyant perception and omniscient perception. How are these, knowledge and perception, different? The one (knowledge) is with details, and the other (perception) without details. Apprehension of the mere object (the universal) is perception, and awareness of the particulars is knowledge. These occur in succession in ordinary mortals (non-omniscients), but simultaneously in those who have annihilated karmas. Though perception occurs first, knowledge being more worthy is mentioned first. In the section dealing with right knowledge, the five kinds of right knowledge were explained formerly. But here, the wrong kinds of knowledge are also mentioned, as this is the section dealing with consciousness in general. Hence it is mentioned as of eight kinds.

Consciousness in general, which is the characteristic common to all the souls, has been described first. The souls marked by consciousness are of two kinds.

संसारिणो मुक्ताश्च ॥ १० ॥

Saṁsāriṇo muktāśca (10)

10. **The transmigrating and the emancipated souls.**

Saṁsaraṇam means transmigration (metempsychosis), cycle of wandering. Those, who undergo or are subjected to this cycle of wandering, are the transmigrating beings. This whirling-round is of five kinds, the cycle of matter, the cycle of space, the cycle of time, the cycle of incarnation (state of existence), and the cycle of thought or emotion.

The cycle of matter is of two kinds, the cycle of quasi-karmic matter and the cycle of karmic matter. The cycle of quasi-karmic matter is described first. Particles of matter fit for the three kinds of body and the six kinds of completion or development are taken in by someone soul *(jīva)* in one instant. These remain in the same condition in which they were taken in with regard to their greasiness or dryness, colour, smell, etc. —either intense or feeble or intermediate—and fall off in the second instant etc. After that, unabsorbed particles are taken in and cast off infinite times. Similarly, mixed particles are taken in and cast off infinite times. In the middle the absorbed particles are taken in and cast off infinite times. After that, the same particles of matter taken in by the same soul at the beginning attain the same state of quasi-karmic matter in the case of the same soul. All these taken together constitute the cycle of quasi-karmic matter.

Now the cycle of karmic matter is described. Particles of matter transformed into the eight types of karmic matter are taken in by someone soul in one instant and are cast off in the second instant etc., after the lapse of an *āvali* (twinkling of an eye, consisting of innumerable *samayas)* and one *samaya.* Similarly, as described in connection with the cycle of quasi-karmic matter, the same particles of matter attain the state of karmas in the case of the same soul. All these put together make one cycle of karmic matter.

"The soul[1] indeed has taken in (enjoyed) successively all the molecules of matter in the entire universe and has cast them off. And the soul has been revolving infinite times in the cycle of matter." *(pudgala parivarttana)*

The cycle of space is described next. The subtle, one-sensed, undeveloped being *(nigoda jīva),* with the utmost minimum extent of body, is born with the central eight points of the universe as the middle of its body. It lives for a very short time and dies. Then the same being with the same extent of body is reborn in the same spot a second time, a third time and a fourth time. In this manner it is reborn in the same spot as many times as there are points in one *aṅgula* (finger, a measure of length) divided by innumerable. Again, by increase of one more point at a time, the entire universe is made the birth-place of the same soul. The period taken for completing this is one cycle of space.

"There is no point in the entire space of the universe, which has not been the seat of birth of the soul[1]. In this way the soul has been many times roaming, occupying several points in the cycle of space."

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[1] The soul signifies any one soul, as these experiences described in the verses quoted have been undergone by almost all the souls in the beginningless *saṁsāra.*

Now the cycle of time is described. Someone (being) is born in the first instant of the ascending cycle of time, and dies after completing his lifetime. Again, the same being is reborn in the second instant of the next ascending cycle and dies at the end of his lifetime. Again, the same being is reborn in the third instant of the third ascending cycle. In this manner the ascending cycle of time is completed. Similarly the descending cycle also. Thus birth must be taken in an uninterrupted manner, that is without any interval. Similarly, death also must be understood without any interval. So much constitutes a cycle of time.

"The soul revolving in the cycle of time has been born as well as dead several times in the instants of the ascending as well as the descending cycles of time."

The cycle of incarnation (state of existence) is described next. In the infernal state, the minimum lifetime is ten thousand years. Some being is born with that lifetime in that region and after wandering is born again with the same lifetime. In this manner, he is born in the same region as many times as there are instants in ten thousand years. Again, by increase of one instant at a time, the lifetime of thirty-three *sāgaropamas* is completed. Further, coming out from the infernal regions, he is born in the animal world with the minimum duration of within forty-eight minutes. And in the manner mentioned above, the lifetime of three *palyas*[1] is completed. Similarly with regard to the human state of existence. In the celestial state it is like that of infernal beings. But there is this difference. It must be taken up to the completion of thirty-one *sāgaropamas*. All these taken together constitute one cycle of incarnation.

"Owing to association with misbelief, the soul has revolved many times, being born with the minimum etc. lifetime in all the states of existence from the infernal regions up to the upper *Graiveyaka* Heavens."

Now the cycle of thought is described. Some being endowed with the five senses and the mind and actuated by wrong belief acquires knowledge-covering karmas, below *kotīkoti* (crore × crore) *sāgaras* duration, which is the utmost minimum and suited to him. The minimum degree of passion suited to that duration, governed by the six stages and of the extent of innumerable times the innumerable spatial units of the universe, occurs to him. And, owing to this minimum degree of passion, the minimum degree of intensity of karmas of the extent of innumerable times the spatial units of the universe occurs to him. In this manner, the utmost minimum degree of vibratory activity occurs to this being with the minimum duration, the minimum degree of passion, and the minimum degree of intensity. The second degree of vibratory activity, which occurs to the being with the same duration, degree of passion and degree of intensity, is accompanied by an increase of one/innumerable part. Similarly the third, fourth, etc. degrees of vibratory activity must be understood. All these degrees of vibratory activity are governed by the four stages and are accompanied every time by an increase of one/innumerable part of the *śreṇi*, that is the straight line from one end of the universe to the other. (See page 60 for the six and four stages.)

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[1] For *palya*, *sāgaropama*, etc. refer to commentary on III, 38.

In that manner, the second degree of intensity occurs to the being having the same duration and the same degree of passion. Its degrees of vibratory activity must be understood as before. The purport is this. Here, too, the three things are constant. But the degrees of vibratory activity are accompanied by an increase of one/innumerable part of the height of the universe. Similarly, it must be understood with regard to the third, fourth, etc. degrees of intensity up to the limit of innumerable times the spatial units of the universe. The purport is this. Here, the duration and the degree of passion are at the minimum. But the degrees of intensity gradually increase up to the extent of innumerable times the spatial units of the universe. And, for the increase of each degree of intensity, there is an increase in the degrees of vibratory activity to the extent of one/innumerable part of the height of the universe. Similarly, the second degree of passion occurs to the being having the same duration. For this also the degrees of intensity and the degrees of vibratory activity must be understood as before. That is, for the increase of each degree of passion, there occurs an increase in the degrees of intensity of the extent of one/innumerable part of the universe. And, for the increase of each degree of intensity, there occurs an increase in the degrees of vibratory activity of the extent of one/innumerable part of the height of the universe.

In the same manner, the regular course of increase must be understood from the third degree of passion up to the limit of innumerable times the spatial units of the universe. Just as the degree of passion etc. have been described for the minimum duration, in the same manner these must be ascertained for the increase of one instant to the minimum duration. Similarly, for every duration with the increase of one instant at a time, up to the maximum limit of thirty *sāgaropama koṭīkoṭī* is reached, the degrees of passion etc. must be ascertained. The six stages of growth or increase are increase by one/infinite part, increase by one/innumerable part, increase by one/numerable part, numerable fold increase, innumerable fold increase and infinite fold increase. Similarly, the stages of decrease are also six. The four stages are those without 'increase by one/infinite part and infinite fold increase'. In the same manner, the cycle of wanderings must be understood with regard to the maintypes and the subtypes of karmas. All these combined constitute the cycle of thought.

"Owing to the association of wrong belief, the soul is plunged in all the stages of the four types of bondage—nature, duration, intensity and space—and wanders in the cycle of thought."

Those who are released from these five kinds of cycles are the emancipated souls. 'Transmigrating souls' are mentioned first in the sutra, as the term 'liberated' is based on the former.

The transmigrating souls are of two kinds, those with and without minds.

समनस्कामनस्काः ॥ ११ ॥

Samanaskāmanaskāḥ (11)

11. (The two kinds of transmigrating souls are those) with and without minds.

The mind is of two kinds, physical and psychical *(dravya* and *bhāva)*. The physical mind is originated by the rise of karmas of limbs and minor limbs, which bring about change in matter. The purity of the soul arising on the destruction-cum-subsidence of energy-obstructive and quasi-sense-covering karmas is the psychic mind. Those endowed with minds are *samanaskas*[1], and those not endowed with minds are *amanaskas*[2]. Thus the living beings are divided into two classes, those with minds and those without minds. *Samanaskāḥ* and *amanaskāḥ* make up *samanaskāmanaskāḥ*. Those endowed with minds are mentioned first, as they are worthy. How are they worthy? They are worthy, as they are endowed with the power of discriminating between good and evil.

The transmigrating beings are classified in another way.

संसारिणस्त्रसस्थावराः ॥ १२ ॥
Saṁsāriṇastrasasthāvarāḥ (12)

12. The transmigrating souls are (of two kinds), the mobile and the immobile beings.

The term 'the transmigrating souls' is unnecessary, as these have been mentioned already. Where? In the sutra, 'The transmigrating and the liberated souls'. It is not unnecessary. It refers to the previous sutra. Those that are described as with and without minds are transmigrating souls. Without such a qualifying attribute, it would be taken respectively. That is, the mundane souls are with minds and the liberated souls are without minds. Hence the use of the word *saṁsāriṇaḥ* is proper. It refers both to the previous sutra and this one also. The mundane souls are of two kinds, the mobile and the immobile. Those who are subject to *trasa* name karma are *trasas*, and those who are governed by *sthāvara* name karma are *sthāvaras*. It is untenable to say that those who move are *trasas* and those who are stationary are *sthāvaras*. For such an interpretation contradicts the scriptures. From the two-sensed beings up to the omniscient without activity are designated mobile *(trasa)* in the scriptures. Hence the distinction is not based on movability or immovability, but on the fruition of karmas. As the word mobile being (*trasa* त्रस) is of fewer letters than the word one-sensed being (*sthāvara* स्थावर), and as mobile beings are worthy, these are mentioned first. These are worthy as all varieties of consciousness are present in them.

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[1] *samanaskas:* rational beings, i. e. beings endowed with the faculty of reasoning.

[2] *amanaskas:* irrational beings, i. e. beings not capable of reasoning.

There is not much to be said about immobile lives. So these are explained first violating the order.

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥ १३ ॥

Pṛthivyaptejovāyuvanaspatayaḥ sthāvarāḥ (13)

13. Earth, water, fire, air and plants are immobile beings.

There are earth bodies and so on, being the different divisions of immobile name karmas. The naming of souls (beings) as earth etc. is based on the fruition of these name karmas. Though the term *pṛthivī* is derived from the root *prathana*, it is current by usage irrespective of the nature of spreading etc. Four kinds of each of these are mentioned in the scriptures (by the sages). For instance earth, earth body, life in earth body, and life tending towards an earth body. That which has no consciousness and has the quality of hardness as its own nature is earth. Though it has no consciousness, even in the absence of the fruition of earth name karma, it is called earth as it is characterized by spreading etc. Or earth is common to the other three also. The earth body is that which has been abandoned by the soul present in it, similar to the dead body of a man. The earth creature is that which has earth for its body (namely the soul that lives in an earth body). The earth soul is that which has acquired the name karma of earth body, and is in transit with the karmic body, but has not actually entered the earth body. Similarly with regard to water etc. These five kinds of living beings are immobile lives. How many life-principles or vitalities[1] do these possess? They possess the four vitalities of the sense-organ of touch, strength of body or energy, respiration and life-duration.

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[1] The life-principles or vitalities are ten. The one-sensed lives possess four as mentioned in the commentary. For the other six refer to commentary on sutra 14 on the next page.

What are mobile beings?

द्वीन्द्रियादयस्त्रसाः ॥ १४ ॥

Dvīndriyādayastrasāḥ (14)

14. The mobile beings are from the two-sensed beings onwards.

That which has two senses is called two-sensed. Those commencing with two-sensed are the two-sensed etc. The word *ādi* (first) indicates the limit. Where is the limit indicated? In the scriptures. How? It is indicated by the mention of two-sensed, three-sensed, four-sensed and five-sensed beings. The two-sensed also are included because of the type of compound[1] employed. How many life-principles have these? The two-sensed beings have six, namely the sense of taste and the organ of speech in addition to the former four. The three-sensed beings have seven with the addition of the sense of smell. The four-sensed beings have eight with the addition of the sense of sight. In the animal world the five-sensed beings without minds have nine life-principles with the addition of the sense of hearing. Those endowed with minds have ten with the addition of the mind.

The upper limit of the senses is to be mentioned, for by the word *ādi* the limit is not known.

पञ्चेन्द्रियाणि ॥ १५ ॥

Pañcendriyāṇi (15)

15. The senses are five.

The word sense has been explained already. The word five is intended to determine that there are only five senses and no more. Should not the organs of activity such as the organ of speech be mentioned here? No. This is the section dealing with consciousness. Those that are the instruments of consciousness alone are mentioned here, and not those that are the instruments of activity as these have no such limit. All the limbs and minor limbs are the instruments of activity. And these are determined by name karmas of limbs and minor limbs. Moreover, the instruments of action are not five only.

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[1] i. e. *tadguṇasaṁvijñāna bahuvrīhi.*

Their subdivisions are mentioned.

द्विविधानि ॥ १६ ॥

Dvividhāni (16)

16. (The senses are of) two kinds.

Vidha means kinds. Those which have two kinds are two kinds. Which, then, are these two kinds?

The two kinds of senses are the physical and the psychical.

The physical sense is described in the next sutra.

निर्वृत्त्युपकरणे द्रव्येन्द्रियम् ॥ १७ ॥

Nirvṛttyupakaraṇe dravyendriyam (17)

17. The physical sense consists of accomplishment (of the organ itself) and means or instruments—(its protecting environment).

Nirvṛttiḥ means formation. Formation is of two kinds, external and internal. The spreading of a small extent (i. e. of one/innumerable part of *utsedhāṅgula*[1]) of the soul in the shape of the senses such as the eyes is the internal formation. The collection of matter, owing to the fruition of physique-making karmas, in the particular shape in the space covered by the soul is external formation. That which assists this completion is the means. This also is of two kinds, internal and external. In the case of the eye, the eyeball is the internal means and the eyelids and the eyelashes are the external means. Similarly, it must be understood in the case of the other senses.

The psychic sense is described.

लब्ध्युपयोगौ भावेन्द्रियम् ॥ १८ ॥

Labdhyupayogau bhāvendriyam (18)

18. The psychic sense consists of attainment and consciousness.

Labdhi (capacity or dormant consciousness) is attainment.

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[1] *utsedhāṅgula*: small finger in its breadth; eight barley seeds in diameter.

What is attainment? Attainment is a variety of destruction-cum-subsidence of knowledge-covering karmas. In the presence of this attainment of capacity, the soul makes use of the physical senses (to gain knowledge). The attentive disposition of the soul for that purpose is termed active consciousness (attention or *upayoga*). Both constitute the psychic sense. Consciousness is the effect of sense. How can it be called a sense? The characteristic of cause is seen in the effect. For instance, knowledge in (i. e. grasping) the shape of the jar is called the jar. Here one's own inherent meaning is important. The sign of the soul is the sense, and this inherent meaning 'consciousness' is important. For it has been said that the soul is of the nature of consciousness. So consciousness is fit to be called a sense.

The names of the senses and their order of appearance are mentioned.

स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥ १९ ॥

Sparśanarasanaghrāṇacakṣuḥśrotrāṇi (19)

19. Touch, taste, smell, sight and hearing (are the senses).

The senses are spoken of as something subservient to or different from the soul. 'With these eyes I see clearly, with these ears I hear distinctly.' Hence touch etc. are the instruments, as these are dependent on another, namely the soul. On the destruction-cum-subsidence of energy-obstructing and sensory-knowledge-covering karmas and attainment of name karmas of limbs and minor limbs, that through which touch is experienced by the soul is the sense[1] of touch. Similarly, that through which taste is experienced is the sense of taste. That through which smell is experienced is the sense of smell. The verbal root *cakṣi* has several meanings. Here 'seeing' is the meaning intended. Hence that through which objects are seen is the eye. That through which something is heard is the ear. The independent aspect also is seen. 'These my eyes see clearly. These my ears hear well.' Hence touch etc. are derived from the aspect of the agent in this manner. That which touches is the sense-organ of touch. That which tastes is the sense of taste. That which sees is the eye. That which hears is ear. The order in which the senses are mentioned is intended to recall the increase of the senses one by one.

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[1] sense means sense-organ.

9

What are the objects of these senses ?

स्पर्शरसगन्धवर्णशब्दास्तदर्थाः ॥ २० ॥

Sparśarasagandhavarṇaśabdāstadarthāḥ (20)

20. Touch, taste, smell, colour and sound are the objects of the senses.

The derivation of touch etc. from the object of an action and from the sense of an abstract noun must be understood from the point of view of substance and modes respectively. From the point of view of substance, the object of an action is indicated. That which is touched is touch. That which is tasted is taste. That which is smelt is smell. That which is seen is colour. That which is sounded is sound. From the point of view of modes, the sense of an abstract noun is indicated. Touching is touch. Tasting is taste. Smelling is smell. Seeing is colour. Sounding is sound. Their order is explained in the order of the senses.

Since the mind is unstable, the mind is not admitted to be a sense. Does it assist consciousness or not ? Of course, it does assist consciousness. Without the mind the senses cannot function in their province. Is assisting the senses its only use ? Or is there any other use also ?

श्रुतमनिन्द्रियस्य ॥ २१ ॥

Śrutamanindriyasya (21)

21. Scriptural knowledge is the province of the mind.

The object of scriptural knowledge is called scripture. It is the province of the mind. In the case of the soul with destruction-cum-subsidence of scriptural-knowledge-obscuring karma, the knowledge depending on the mind operates in the objects described in the scriptures. Or scriptural knowledge is scripture. It is the object of the mind. This is capable of accomplishment independently by the mind.

While the possessor of the senses has to be described, the possessor of the first sense of touch is ascertained first.

वनस्पत्यन्तानामेकम् ॥ २२ ॥

Vanaspatyantānāmekam (22)

22. Up to the end of plants (there is only) one sense.

One means the first. What is it ? It is the sense of touch. By whom is it possessed ? It is possessed by souls inhabiting earth, water, fire, and air bodies and plants. The cause of its origin is mentioned. The one sense of touch arises on the destruction-cum-subsidence of energy-obstructive and touch-obscuring karmas, on the rise of karmas which totally obscure the other senses, on the attainment of physique-making karma and on the rise of name karma of the class of one sensed-beings.

Who are the beings possessing the other senses ?

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥ २३ ॥

Kṛmipipīlikābhramaramanuṣyādīnāmekaikavṛddhāni (23)

23. The worm, the ant, the bee and man, etc. have each one more sense than the preceding one.

The repetition of 'one' *(eka)* in the sutra is to denote successive action. The increase of the senses one by one is increase one by one. We commence with the worm and the sense of touch and increase the senses one by one. The term etc. is added to each. The worm and similar creatures possess the sense of taste in addition to the sense of touch. The ant and similar creatures possess the sense of smell in addition to the senses of touch and taste. The bee and creatures of that class possess the sense of sight in addition to the senses of touch, taste and smell. Man and the beings similar to him possess the sense of hearing in addition to the former four. Their accomplishment is as in the case of the sense of touch explained already. In each case there is the fruition of the intense karmas *(sarvaghāti prakriti :* all-destructive karmic matter) of the subsequent sense or senses.

The mundane souls are of two divisions (the mobile and the immobile) On the basis of the senses they are of five kinds.

Now the two classes of the five-sensed beings are mentioned.

संज्ञिनः समनस्काः ॥ २४ ॥
Saṁjñinaḥ samanaskāḥ (24)

24. The five-sensed beings with minds are called *saṁjñi jīvas*.

The mind has been described. Those that are endowed with minds are called rational beings *(saṁjñi jīvas)*. From this it follows that all other transmigrating beings are not endowed with minds. It is contended that the attribute '*samanaskāḥ*' is unnecessary, as the meaning is indicated by '*saṁjñinaḥ*' itself. For instance, the function of the mind is the investigation of the means of attaining good and avoiding evil.

Saṁjñā also is the same. But it is not so. The word *saṁjñā* is used in many senses. *Saṁjñā* means name. Those who have names are *saṁjñinaḥ*. Thus it would extend to all. If *saṁjñā* means knowledge, then also it would extend to all living beings, as all are possessed of knowledge. If desire for food etc. is meant by *saṁjñā*, it is all the same. Hence it is mentioned specifically 'those with minds'. By this, even in the absence of the functioning of the mind—discriminating between good and evil—in embryonic stage, in fainted state and in sleep, it is proper to call those endowed with minds as rational beings *(saṁjñi jīvas)*.

The work of discriminating between good and evil is possible only with the functioning of the mind. If so, what kind of action is possible for the soul that has left the old body for a new one and is without mind?

विग्रहगतौ कर्मयोगः ॥ २५ ॥
Vigrahagatau karmayogāḥ (25)

25. In transit from one body to another, (there is) vibration of the karmic body only.

Vigraha is body. Motion for the sake of body is *vigrahagati*. Or *vigraha* is obstructed state or condition. (In the course of transit from one body to another), though karma is taken, quasi-karma *(nokarma)* matter is blocked. Motion with this blocking is called *vigrahagati*. The karmic body which is the root cause of all other bodies is called 'karma'. Activity is the vibration of the soul caused by the molecules of the organ of speech, the mind and the body. Activity done by the karmic body is *karmayoga*. This activity of the karmic body takes place in the transit following death. By that, the taking in of karma and transit to another place are effected.

In what way does the transit of the soul and matter tending to movement take place in space? Is it according to the order of space-points or without any rule?

अनुश्रेणि गतिः ॥ २६ ॥

Anuśreṇi gatiḥ (26)

26. Transit (takes place) in rows (straight lines) in space.

Commencing from the centre of the universe, the regular series of successive space-points (vertically and horizontally) in all directions higher up and lower and sideways are called rows. The meaning of *anu* is 'in succession'. The motion of souls and matter is in rows in succession. How is matter, which is not a subject of this section, included herein? It is because 'motion' is included in the sutra. If the motion of souls alone is intended, the mention of 'motion' in this sutra is meaningless, as it is understood from this section. Moreover, 'of the soul' is mentioned in the next sutra. That also proves by implication that matter is included in this sutra.

Now, the revolution of the heavenly bodies such as the moon and the circumambulation of Mount *Meru* by *vidyādharas* (the order of human beings gifted with extraordinary powers and skill) are not in rows. How, then, can it be said that the movement of living beings and matter is in rows? The rules regarding time and space must be understood. The rule regarding time is this. The transit of a soul at death to attain another birth and the upward movement of liberated souls are in rows only. The law regarding space is this. Movement from upper to lower regions, from lower to upper, from horizontal to lower or upper or horizontally is in rows only. Matter which reaches the end of the universe also moves in rows only. There is no definite rule with regard to other movements.

Again special movements are described.

अविग्रहा जीवस्य ॥ २७ ॥

Avigrahā jīvasya (27)

27. The movement of a (liberated) soul is without a bend.

Vigrahā means hindered, bent, not straight. That motion in which there is no bend is *avigrahā gati*. To whom does it occur? To a soul. To what kind of soul? To the liberated soul. How is the liberated soul implied here? It is inferred from the mention of transmigrating souls in the next sutra. By 'movement in rows' of the previous sutra, does it not follow that there is no deviation from rows of space? So this sutra is meaningless. No. This is to indicate that in the instances of the previous sutra there may be sometimes irregular movement also. Has not the rule regarding time and space been mentioned therein? No. It is established only from this sutra.

The liberated soul is free from ties. Hence it goes up without impediment to the end of the universe. Is there obstruction in the case of the embodied soul, or is it as in the case of the liberated soul?

विग्रहवती च संसारिणः प्राक्चतुर्भ्यः ॥ २८ ॥

Vigrahavatī ca saṁsāriṇaḥ prākcaturbhyaḥ (28)

28. The movement of the transmigrating souls is with bend also prior to the fourth instant.

Prior to the fourth is intended to indicate the limit of time. The word 'prior' indicates the limit. Movement with a bend occurs up to three instants but not in the fourth. How is it? The being, who is to be born in the special place outside the mobile channel *(Niṣkuta Kṣetra*[1]*)* for the sake of the body commences motion with the maximum of three bends and not more. For there can be no straight movement, as there is no straight line in succession to that *Niṣkuṭa* abode. There is no need for the fourth bend, as there is no such place of birth requiring four bends. *Ca* is intended for indicating both types of motions, i. e. with and without bends.

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[1] *Niṣkuta kṣetra* is located in the topmost corner of the universe outside the mobile channel *(trasa nādī)*. Living beings endowed with more than one sense are found only within the boundaries of the mobile channel and not outside it. Hence it is called the mobile channel (*trasa nādī*). But one-sensed creatures are found within as well as outside the mobile channel.

The mobile channel is the region, which runs through the centre of the universe. It is in the form of a prism having a square base, each side measuring one *rajju*, extending throughout the universe of fourteen *rajjus* in height.

The time limit for movement with bend has been mentioned. How much time is required for movement without any bend ?

एकसमयाऽविग्रहा ॥ २९ ॥

Ekasamayā avigrahā (29)

29. Movement without a bend (takes) one instant.

That movement for which it takes one instant is *ekasamayā*. That movement in which there is no bend is *avigrahā*. The soul and matter impelled by movement takes only one instant even to reach the end of the universe, if there be no impediment.

In the beginningless series of karmic bondage, the soul takes in karmas owing to wrong faith etc. Does the soul take in matter in its passage from one birth to another ?

एकं द्वौ त्रीन्वाऽनाहारकः ॥ ३० ॥

Ekaṁ dvau trīnvā anāhārakaḥ (30)

30. For one, two or three instants (the soul remains) non-assimilative.

Instant is supplied from the previous sutra. This particle *vā* indicates alternative meaning. The alternative is to be taken as intended. For one, two, or three instants the soul does not take in molecules of matter.

Āhāra is the taking in of matter fit for the three kinds of bodies[1] and the six kinds of completion[2]. As this does not operate, the soul is *anāhāraka*. But the taking in of karmas is incessant, as there is the karmic body. In straight movement towards the seat of birth, the soul takes in matter. In the other three instants the soul does not assimilate matter.

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[1] The three kinds of bodies are the gross, physical body of human beings, animals and the vegetable kingdom, the transformable body of celestial and infernal beings and the projectable body, emanating from a saint. (See II, 36, 46, 47, 49)

[2] The six kinds of completion relate to assimilation of molecules of matter, the formation of the body, the senses, the respiratory organ, the organ of speech and the mind.

The kinds of accomplishment of the new body for the soul in transit and the ways of birth are described.

सम्मूर्च्छनगर्भोपपादाज्जन्म ॥ ३१ ॥

Sammūrcchanagarbhopapādājjanma (31)

31. Birth is by spontaneous generation, from the uterus or in the special bed.

In the three worlds, the upper, the lower and the middle, there is spontaneous generation of the body in all directions, that is formation of limbs by the surrounding matter. The union of male and female energy in the woman's womb is the uterus. (The union of a sperm and an ovum forming a fertilized ovum constitutes uterine birth.) Or it is called the womb because of the mixing of the food taken by the mother. *Upapāda* is the seat to which the soul goes and in which it is born. It is the particular name of the seat of birth of celestial and infernal beings. These are the three ways in which the transmigrating souls are born on the ripening of diverse karmas.

So far, the section on births has been dealt with. The births are the basis for the attainment of enjoyment of things of this world. Now the kinds of birth-places or nuclei must be described.

सचित्तशीतसंवृताः सेतरा मिश्राश्चैकशस्तद्योनयः ॥ ३२ ॥

Sacittaśītasaṁvṛtāḥ setarā miśrāścaikaśastadyonayaḥ (32)

32. Living matter, cold, covered, their opposites and their combinations are the nuclei severally.

Cittam is the quality of consciousness of the soul. That which is associated with consciousness is *sacitta*, that is living matter. *Śīta* is cold. Like white it denotes both substance and quality. Hence cold denotes a cold object also. *Saṁvṛta* is that which is covered well. That which cannot be seen is called covered or hidden. *Setarā* are the opposites. What are these? Matter without life, hot and exposed. *Miśra* is that which partakes of both natures, that is living and dead matter, hot and cold, covered and exposed. *Ca* indicates inclusion. It denotes that the combinations also become the places of birth. *Ekaśa* means repetition. This is intended to indicate proper combination. It must be understood as follows—living matter and dead matter, cold and hot, covered and exposed. And it must not be understood as living matter and cold and so on. 'That' is intended to indicate the kinds of birth. These are the places of birth (nuclei) by spontaneous generation etc. These must be understood as the nine kinds of nuclei. Is there distinction between the place of birth and birth? Yes, there is as these are the container and the contained. These birth-places (nuclei) such as living matter are the containers. The contained are the kinds of birth. Wherefore, in the nuclei of living matter etc., the soul assimilates matter fit to be transformed into the body, food, the sense-organs, etc. through the three kinds of birth. The celestial and infernal beings take their origin in nuclei of non-living matter. Their birth-place, the collection of matter in the abode of instantaneous rise, is lifeless. Those who take their birth from uteri have mixed nuclei. In their case, the semen and blood in the mother's womb are lifeless. But, as these are combined with the vitality of the living mother, it is called a mixed birth-place. The nuclei of the spontaneously generated are of three kinds. Some generate from living nuclei. Others generate from lifeless nuclei. And yet others generate from mixed nuclei. Those who have common bodies generate from living nuclei. How? They inhabit the common body reciprocally. The rest are of lifeless and mixed nuclei. The celestial and infernal beings take their rise from hot and cold nuclei. The places of their instantaneous rise are some of them cold and some of them hot. Those who possess bodies of heat take their rise in hot nuclei. The rest have three kinds of nuclei. Some have cold, some hot, and some others mixed nuclei. The nuclei of celestial, infernal and one-sensed beings are covered. Those with maimed senses, that is from two to four-sensed beings, have exposed nuclei. Those who are born of uteri have mixed wombs. The 84,00,000 kinds of nuclei must be ascertained from the scriptures. To quote from the scriptures. "The one-sensed souls, with common bodies from eternity, other one-sensed souls with common bodies, earth-bodied, water-bodied, fire-bodied and air-bodied beings, are of (originate from) 7,00,000 nuclei each. The nuclei of trees and other vegetation are 10,00,000. The nuclei of all the beings with maimed senses are 6,00,000. The birth-places of celestial and infernal beings and animals are 4,00,000 each. The wombs of human beings are 14,00,000."

It would mean that all beings may take the three kinds of birth in the nine kinds of nuclei. The next sutra is intended to preclude such an interpretation.

जरायुजाण्डजपोतानां गर्भः ॥ ३३ ॥

Jarāyujāndajapotānāṁ garbhaḥ (33)

33. Uterine birth is of three kinds, umbilical (with a sac covering), incubatory (from an egg) and unumbilical (without a sac covering[1]).

The web-like covering of the young one, which is composed of flesh and blood, is the outer skin of the embryo *(jarāyu)*. The covering, which is composed of the white shell and blood, which is hard like the nail, and which is globular or oval in shape, is the egg. In the case of the young ones *(potas)* of certain animals, the limbs are developed without any covering, and the young ones are able to move about from the moment of their birth. Those born from sacs are umbilical, from eggs incubatory, and without sacs unumbilical. These are of uterine birth.

If these three kinds are of uterine birth, who are born in special beds ?

देवनारकाणामुपपादः ॥ ३४ ॥

Devanārakāṇāmupapādaḥ (34)

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[1] Some are born with the outer covering of the embryo. Children and calves are born with such outer coverings. The chickens etc. are born from eggs. The young ones of the deer, the cubs, etc. are born without any covering. Their limbs are perfected at the time of birth, and they are immediately active.

34. The birth of celestial and infernal beings is (by instantaneous rise) in special beds.[1]

What is the manner of birth of the rest ?

शेषाणां सम्मूर्च्छनम् ॥ ३५ ॥

Śeṣāṇāṁ sammūrcchanam (35)

35. The birth of the rest is by spontaneous generation.

The rest are those to whom embryonic birth and birth in special beds do not apply. Spontaneous generation is the mode of their birth. Sutras are intended as definite rules. These rules must be taken both ways. The three kinds of birth alone constitute uterine birth. And the uterus alone is the seat for the three kinds of birth. Similarly, the birth of celestial and infernal beings alone is by instantaneous rise in special beds. And instantaneous rise in special beds alone is the mode of birth of celestial and infernal beings. The rest alone generate spontaneously. And spontaneous generation alone is the mode of birth of the rest.

The three processes of generation of transmigrating souls have been explained. How many kinds of bodies, which are accomplished by auspicious and inauspicious karmas, which originate from the various (nine) kinds of wombs, and which are the basis of bondage of karmas and enjoyment of fruit, are there ?

औदारिकवैक्रियिकाहारकतैजसकार्मणानि शरीराणि ॥ ३६ ॥

Audārikavaikriyikāhārakataijasakārmaṇāni śarīrāṇi (36)

36. The gross, the transformable, the projectable or assimilative, the luminous (electric) and the karmic are the five types of bodies.

The bodies are the effects of the rise of different kinds of name karmas. Those which are easily destroyed or dissolved (*śīryanta*) are the bodies. The gross body etc. are the effect of the rise of particular karmas causing these. That which arises from *udāram* is *audārikam*, that is gross.

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[1] The celestial beings are born in box-beds, and the infernal beings in bladders hung from the ceilings of the holes in hell.

Being endowed with the eight kinds of superhuman powers, this type of body is capable of becoming one or many or infinitesimal or huge. This is called *vikriyā* (transformation). That which has transformation as its object is *vaikriyikam*, that is transformable. The miraculous (projectable) body is that, which is originated by a saint of the sixth stage, in order to resolve a doubt or to ascertain the nature of a minute object or to dispel non-restraint. That, which is the cause of brilliance or which is caused by brilliance, is the luminous body. The body composed of karmic matter is the karmic body. Though karma is the cause of all the types of body, by specific usage, the last is restricted to the body composed of karmic matter.

The gross body is perceived by the senses. Similarly, why are the other bodies not perceived by the senses ?

परं परं सूक्ष्मम् ॥ ३७ ॥

Paraṁ paraṁ sūkṣmam (37)

37. (The bodies are) more and more subtle successively.

Though the word *paraṁ* has many meanings, from the context it means relative position or order. The repetition '*paraṁ paraṁ*' indicates that the bodies, which are distinct from one another, are successively more and more fine.

The first is gross. The transformable body is finer than the gross one. The miraculous (projectable or translocation) body is still finer than the transformable one. The luminous body is still finer than the miraculous one. And the karmic body is still finer than the luminous one.

Are the bodies, then, successively less and less with regard to space-points ? No.

प्रदेशतोऽसंख्येयगुणं प्राक्तैजसात् ॥ ३८ ॥

Pradeśato asaṁkhyeyaguṇaṁ prāktaijasāt (38)

38. Prior to the luminous body, each has innumerable times the number of space-points of the previous one.

Pradesas are indivisible units, atoms. That which is beyond numerable is innumerable. That which is innumerable fold is innumerable fold. How? With regard to atoms or space-points and not with regard to pervasive space. 'Successively' is supplied from the previous sutra. This would extend up to the karmic body. In order to preclude such an interpretation, it is mentioned prior to the luminous body. The transformable body has innumerable times the number of space-points of the gross one. The translocation body has innumerable times the number of space-points of the transformable one. What is the extent of the multiplying term? It is one/innumerable part of a *palya*. If so the bodies must be successively greater in size. No. There is no difference in size owing to the nature of arrangement or structure, as in the case of a heap of cotton and a ball of iron[1].

Are the spatial units of the last two the same, or is there any difference?

अनन्तगुणे परे ॥ ३९ ॥

Anantaguṇe pare (39)

39. The last two have infinite fold (space-points).

'With regard to spatial unit' is supplied. It is taken thus. The luminous body is infinite fold in space-points, when compared with the translocation body. And the karmic body is infinite fold in space-points, when compared with the luminous body. What is the extent of the multiplying term? It is infinite fold of the non-potential souls and one/infinite part of the emancipated souls.

It is contended that the transmigrating being made up of matter cannot go to the desired place, just as a dart or a spear cannot pass through a wall etc. But it is not so. What is the reason? Both these are without obstruction.

अप्रतीघाते ॥ ४० ॥

Apratīghāte (40)

40. (The last two are) without impediment.

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[1] In iron the atoms are more compact than in cotton. Hence more atoms of iron occupy less space than less atoms of cotton. A space-point is that which one atom occupies. Hence, though the space-points are greater in the case of the successive bodies, owing to compactness of particles, the size is the same.

The obstruction of one substance (having shape, form) by another is impediment. There is no impediment for these two types of bodies, as these are of a fine nature. Just as heat enters a piece of iron, the luminous and the karmic bodies meet with no impediment in their transit through adamantine sphere etc. Now, there is no impediment for the transformable and the translocation bodies also. It is true. But there is a difference. In the case of the last two bodies, there is no impediment anywhere up to the end of the universe. But it is not so in the case of the other two, namely the transformable and the translocation bodies.

Is that the only peculiarity, or is there any other speciality ?

अनादिसम्बन्धे च ॥ ४१ ॥
Anādisambandhe ca (41)

41. (These are of) beginningless association also.

The particle *ca* indicates alternative meaning. The association is beginningless as well as with a beginning. From the point of view of the series of cause and effect, the association is beginningless. From the particular point of view, it is also with a beginning as in the case of the seed and the plant. The gross, the transformable and the translocation bodies are associated with the soul at some time or other. But the luminous and the karmic bodies are not so. On the other hand, these two are associated with the soul till the attainment of liberation.

Are these two possessed by some or by all ?

सर्वस्य ॥ ४२ ॥
Sarvasya (42)

42. (These two are associated) with all.

The word *sarva* does not exclude anyone. These two types of bodies are possessed by all the transmigrating souls.

The mention in general would lead to the interpretation that all the bodies are associated with all mundane beings simultaneously. To preclude such a view, it is described how many bodies can exist together simultaneously.

तदादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥ ४३ ॥

Tadādini bhājyāni yugapadekasminnācaturbhyaḥ (43)

43. Commencing with these, up to four bodies can be had simultaneously by a single soul.

The word 'these' refers to the luminous and the karmic bodies which are under consideration. Commencing with these means those, which have the luminous and the karmic as the beginning. *Bhājyāni* means can be attained. Up to what? Up to four. Simultaneously by one soul. Some souls have two, namely the luminous and the karmic bodies. Some others have three, namely the gross, the luminous and the karmic bodies, or the transformable, the luminous and the karmic bodies. Yet others have four, namely the gross, the translocation (projectable), the luminous and the karmic bodies.

Other details pertaining to these are mentioned.

निरुपभोगमन्त्यम् ॥ ४४ ॥

Nirupabhogamantyam (44)

44. The last is not the means of enjoyment.

That which comes at the end is the last. What is it? The karmic body. The receiving of sound etc. through the channel of the senses is enjoyment. The absence of it is without enjoyment (experience). There is no perception of sound etc. during transit (from one birth to another), as there is only the psychical sense and not the physical sense. Now the luminous body also is devoid of enjoyment. Why, then, is the last alone mentioned in the text? The luminous body is not the cause of activity too. Hence the question of enjoyment does not arise in this case.

These bodies originate in the modes of birth described already. Do these bodies originate without distinction? Or is there any distinction?

गर्भसम्मूर्च्छनजमाद्यम् ॥ ४५ ॥

Garbhasammūrcchanajamādyam (45)

45. The first is of uterine birth and spontaneous generation.

According to the order in the sutra that which is the first is the first. It means the gross body. That which is of uterine birth, and that which is of spontaneous generation—all that is the gross body.

In what birth does the body mentioned next originate?

औपपादिकं वैक्रियिकम् ॥ ४६ ॥

Aupapādikaṁ vaikriyikam (46)

46. The transformable body originates by birth in special beds.

That which rises in *upapāda* (special bed) is *aupapādikaṁ*. All that must be understood to be transformable body.

If the transformable body originates from a special bed, that which does not arise from the special bed would cease to be a transformable body.

लब्धिप्रत्ययं च ॥ ४७ ॥

Labdhipratyayaṁ ca (47)

47. Attainment is also the cause (of its origin).

By ca the transformable body is taken over. *Labdhi* is attainment of supernatural powers by special austerities. That which has attainment as the cause is *labdhipratyayaṁ*. The transformable body is also caused by the attainment of supernatural powers.

Is that alone caused by attainment, or is there anything also?

तैजसमपि ॥ ४८ ॥

Taijasamapi (48)

48. The luminous body also (is caused by attainment).

By the particle *api*, 'attainment as the cause' is supplied. The luminous body also is caused by the attainment of supernatural powers.

What is the nature of the projectable body, and in whom does it originate?

शुभं विशुद्धमव्याघाति चाहारकं प्रमत्तसंयतस्यैव ॥ ४९ ॥

Śubham viśuddhamavyāghāti cāhārakaṁ
pramattasaṁyatasyaiva (49)

49. The projectable body, which is auspicious and pure and without impediment, originates in the saint of the sixth stage only.

It is called auspicious because it is originated by auspicious karma (*āhāraka kāya yoga*). Sometimes the cause is identified with the effect. For instance, food which preserves life is called life. Since it (the projectable body) brings about spotless and pure result, it is called pure. For instance, yarn which is the cause is called cloth. There is no impediment both ways. The body does not cause impediment to anything else. Nor does anything else cause impediment to it. *Ca* is intended to indicate its use. Its utility is sometimes to ascertain the possession of extraordinary powers, sometimes to ascertain the true nature of minute objects and also to safeguard self-control. The word *āhāraka* is the repetition of the projectable body mentioned previously (36). The moment the ascetic commences to originate the projectable body, he comes down to the sixth spiritual stage. Hence it is mentioned of the ascetic of the sixth stage. 'Only' is used to determine what is intended. It originates only in the ascetic of the sixth stage and not in others. This is how it must be understood. And it should not be understood that the ascetic of the sixth stage has the projectable body only and not the gross body etc.

Thus the mundane beings possess bodies as indicated. Now, do the three genders obtain in all the four conditions of existence, or is there any rule regarding this? Yes, there is.

नारकसम्मूर्च्छिनो नपुंसकानि ॥ ५० ॥

Nārakasammūrcchino napuṁsakāni (50)

50. The infernal beings and the spontaneously generated are of the neuter sex.

The infernal regions are described later. Those who are born in the infernal regions are infernal beings. Those who are generated spontaneously are the spontaneously generated. The two together are the infernal beings and the spontaneously generated. Owing to the rise of the particular karma of neuter sex, which is one of the subtypes of quasi-passions, and the rise of inauspicious name karma, they are neither men nor women, but they belong to the neuter sex. The infernal beings and the spontaneously generated organisms are of the neuter sex only. In their case, there is not even the slightest pleasure derived by men and women from sweet sound, smell, colour (form), taste and touch.

If it is determined thus, it would imply that the mundane beings other than these are of three sexes. Where there is no neuter sex at all, that is mentioned next.

न देवाः ॥ ५१ ॥
Na devāḥ (51)

51. The celestial beings are not (of neuter sex).

The celestial beings enjoy rare pleasures attaching to the two sexes (male and female) on account of their condition of existence. Hence there is no neuter sex among them.

How many signs are there among the rest?

शेषास्त्रिवेदाः ॥ ५२ ॥
Śeṣāstrivedāḥ (52)

52. The rest are of three sexes (signs).

Those among whom there are three sexes are of three sexes. What are the three sexes? These are masculine, feminine and common (neuter). How are these established? That which is felt is *veda*. It means sign. It is of two kinds, physical and psychical. The physical sign is accomplished by the rise of name karmas of the nuclei, the genitals *(membrum virile)*, etc. The psychical sign is accomplished by the rise of the quasi-passions. That being, in whom conception occurs on the rise of female-feeling karmas, is a woman. That being, who generates children, is a man. That being, who is devoid of these two capacities, is a eunuch. These are also words of traditional usage. In such words action is intended merely for the purpose of derivation. For instance, that which goes is a cow. Otherwise, if conceiving, generating, etc. be considered essential, the young and the old among animals and human beings, the celestial beings and those in transit with karmic bodies, cannot be designated male and female, as conceiving etc. are absent in them. These three signs occur among the rest, that is those born of the uteri.

On the basis of birth, place of birth, body and sign, the celestial and other beings have been described as of several kinds. They are associated with bodies in the four states, actuated by various grades of good and evil. Do they embrace other bodies after living their full lifetime completely or even prior to it ?

औपपादिकचरमोत्तमदेहासंख्येयवर्षायुषोऽनपवर्त्यायुषः ॥ ५३ ॥

Aupapādikacaramottamadehāsaṁkhyeya-
varṣāyuṣo anapavartyāyuṣaḥ (53)

53. The lifetime of beings born in special beds, those with final, superior bodies and those of innumerable years, cannot be cut short.

Aupapādika has been explained as celestial and infernal beings who take their origin in special beds. *Carama* means ultimate, final, last, that which comes at the end. *Uttama* means superior. Those endowed with final and superior bodies are those with final, superior bodies. That is, those who have reached the end of the cycle of births and deaths, those who will attain liberation in the same birth. Innumerable is that which is beyond numerable. Those, whose lifetime is indicated by *palyopama* etc., are the animals and human beings born in the lands of enjoyment such as *Uttarakuru*. These three are formed into a compound. *Aupapādikacaramottamadehāsaṁkhyeyavarṣāyuṣaḥ*. *Apavartyam* is shortening by the presence of external objects such as poison, weapons, etc. Those whose lives are cut short are *apavartyāyuṣaḥ*. Those whose lives are not cut short are *anapavartyāyuṣaḥ*. In the case of these beings (celestial beings and the others mentioned in the sutra), their lifetime cannot be cut short by external causes. This is a certainty. There is no such certainty in the case of others. The word *uttama* is intended to indicate the superior nature of the final body, and there is no other special meaning. *Carama-dehāḥ* is also another reading.

CHAPTER III

THE LOWER WORLD AND THE MIDDLE WORLD

The inhabitants of hell have been mentioned in certain aphorisms such as, 'Clairvoyance arising from birth is possessed by celestial and infernal beings'. Who are they? In order to explain this, first their abode, the lower world, is described.

रत्नशर्करावालुकापङ्कधूमतमोमहातमःप्रभा भूमयो
घनाम्बुवाताकाशप्रतिष्ठाः सप्ताधोऽधः ॥ १ ॥

Ratnaśarkarāvālukāpaṅkadhūmatamomahātamaḥprabhā
bhūmayo ghanāmbuvātākāśapratiṣṭhāḥ saptādho(a)dhaḥ (1)

1. The lower world consists of seven earths one below the other, surrounded by three kinds of air and space.

Ratnam, *Śarkarā*, *Vālukā*, *Paṅka*, *Dhūma*, *Tamaḥ* and *Mahātamaḥ* become *Ratnaśarkarāvālukāpaṅkadhūmatamomahātamāṁsi*. The word *prabhā* is taken with each of these. As these earths have the lustre of jewels (*ratna*) etc., these are called *Ratnaprabhā* etc. That which has the lustre of various jewels (*ratna*) is *Ratnaprabhā*. That which has the colour of pebbles (*śarkarā*) is *śarkarāprabhā*. That which has the colour of sand *(vālukā)* is *Vālukāprabhā*. That which has the colour of clay or mud *(paṅka)* is *Paṅkaprabhā*. That which has the colour of smoke *(dhūma)* is *Dhūmaprabhā*. That which has the colour of darkness *(tamaḥ)* is *Tamaḥprabhā*. That which is like thick darkness *(mahātamaḥ)* is *Mahātamaḥprabhā*. These names are derived in this manner. The word 'earth' is intended to indicate the particular nature of the substratum which is solid like the earth. The infernal regions are not like the layers of heavens, which rest without any substratum like the earth. But the infernal regions rest on solid earth. The circles of atmosphere are mentioned in order to indicate the support of these earths. *Ghanāmbu ca vātaśca ākāśam ca ghanāmbuvātākāśāni*. Those which have these for their support are *ghanāmbuvātākāśapratiṣṭhāḥ*. All these earths (which comprise the infernal regions) are surrounded by the circle of humid atmosphere. The sheath of humid atmosphere is supported by the circle of dense air. The circle of dense air rests in thin[1] air which rests in space. And space rests in itself, as it is itself the support and the supported. Each of these three circles (zones) is of the extent of twenty thousand yojanas.

The number seven is intended to exclude any other number. There are only seven earths, neither eight nor nine. These are one below the other and not transverse, parallel or horizontal.

Where are the abodes of infernal beings on these earths? Are these everywhere or in some places?

तासु त्रिंशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनैकनरक-
शतसहस्राणि पञ्च चैव यथाक्रमम् ॥ २ ॥

Tāsu triṁśatpañcaviṁśatipañcadaśadaśatripañconaika-
narakaśatasahasrāṇi pañca caiva yathākramam (2)

2. In these (earths) there are thirty hundred thousand, twenty-five hundred thousand, fifteen hundred thousand, ten hundred thousand, three hundred thousand, one hundred thousand less five and only five infernal abodes respectively.

In these earths, namely *Ratnaprabhā* and so on, the numbers of infernal abodes[2] are mentioned respectively. There are in *Ratnaprabhā* thirty hundred thousand, in *Śarkarāprabhā* twenty-five hundred thousand, in *Vālukāprabhā* fifteen hundred thousand, in *Paṅkaprabhā* ten hundred thousand, in *Dhūmaprabhā* three hundred thousand, in *Tamaḥprabhā* one hundred thousand less five and in *Mahatamaḥprabhā* five abodes. In the first earth (*Ratnaprabhā*) there are thirteen layers. Below that up to the seventh, the layers are less by two and two. Other details must be ascertained from special treatises such as *Lokānuyoga*.

Now what is the peculiarity of the infernal beings in these earths?

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[1] thin: rarefied.

[2] The infernal abodes are cavities or hollow places.

नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥ ३ ॥

Nārakānityāśubhataraleśyāpariṇāmadehavedanāvikriyāḥ (3)

3. The thought-colouration, environment, body, suffering and shape of body (or deeds) are incessantly more and more inauspicious in succession among the infernal beings.

Leśyā[1] (complexion of thought) etc. have been explained already. These are of greater impurity in infernal beings than in animals. And among the classes of infernal beings themselves, the impurity (foulness) is greater and greater as we go down lower and lower. '*Nitya*' denotes perpetual, incessant. Those whose thought-colouration etc. are incessantly impure are the infernal beings with impure colouration, environment, body, pain and activity. In the first and in the second regions the prevailing complexion of thought is grey, in the upper part of the third grey and in the lower part indigo, in the fourth indigo, in the upper part of the fifth indigo and in the lower black, in the sixth black and in the seventh dark black. It is said that physical complexion is the same till the end of one's life. But thought-colouration changes within one *muhūrta*. Owing to the adverse nature of the regions, the touch, taste, smell, colour and sound are very disagreeable and are the cause of pain and anguish. The bodies of infernal beings are also more and more deformed, loathsome and hideous in shape and disgusting to look at as we go lower and lower down, because of the rise of inauspicious physique-making karmas. Their height in the first region is seven bows, three cubits and six inches. From region to region it is doubled. Owing to the internal rise of inauspicious feeling karmas, they suffer from extreme heat and cold inflicted by the external environment. In the first four regions, the abodes cause agony by heat alone. In the upper part of the fifth, two hundred thousand abodes cause intense heat. In the lower part, one hundred thousand abodes cause intense cold. In the sixth and in the seventh, sufferings are caused by intense cold alone. The infernal beings intend to have handsome forms, but they actually attain disfigured or deformed bodies only[1]. They desire to do things which promote happiness, but they commit things which bring about pain and suffering alone. Lower and lower down these dispositions become worse and worse.

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[1] *Leśyā* is also rendered as thought-paint.

Is distress caused to infernal beings by heat and cold alone? Or are there other sources of suffering and torment ?

परस्परोदीरितदुःखाः ॥ ४ ॥

Parasparodīritaduḥkhāḥ (4)

4. They cause pain and suffering to one another.

How do they cause pain and suffering to one another? They are able to foresee the cause of pain and suffering by their wrong clairvoyance inherited from birth and suffer from anguish. And when they come close to one another, their anger develops into a rage. They recollect their past lives and are actuated by intense animosity. They begin to strike at one another like dogs and jackals. By their powers of changing forms they make weapons such as sword, hatchet, axe, spear, pike, javelin, crowbar, and others, and with these and their hands, feet and teeth, they indulge in cutting, splitting, paring and biting and cause intense pain and suffering to one another.

Are these alone the causes of pain, or are there any others also ?

संक्लिष्टासुरोदीरितदुःखाश्च प्राक्चतुर्थ्याः ॥ ५ ॥

Saṁkliṣṭāsurodīritaduḥkhāśca prākcaturthyāḥ (5)

5. Pain is also caused by the incitement of malevolent *asurakumāras* prior to the fourth earth.

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[1] It is suggested that there is no reference in this sentence in the original to the bodies of infernal beings, as these have been mentioned already in the sutra. The disparity between intentions and deeds is brought out here. Hence the appropriate rendering suggested is as follows. "The infernal beings intend to do good deeds, but they actually commit only wicked deeds." This interpretation is also in conformity with the commentary of *Rājavārttika* of Bhatta Akalanka Deva, which is given here for reference. "The infernal beings intend to do good, but they commit only wicked deeds. Their minds are subjugated by their pain and suffering, and they wish to dispel pain and suffering. But they pave the way only for greater suffering."

Asura name karma is a division of the name karma of celestial state. Owing to the rise of this karma, they torment others. Hence they are called *asuras* or demons. Owing to evil thoughts experienced by them in their previous births, they have acquired demerit. And on account of it they are actuated by malevolence continually. Hence they are called malevolent *asuras*. The attributive 'malevolent' indicates that all *asuras* do not cause pain. But only some *asuras* such as *ambābariṣas* cause pain to the infernal beings. The limit is indicated by 'prior to the fourth'. It is intended to point out that the wicked *asuras* cause pain only in the first three infernal regions. *Ca* is intended to include the causes of pain mentioned in the previous sutras. They cause pain by making others drink molten iron, embrace red-hot iron pillars, and ascend and descend the tree with sharp thorns[1]. They also strike others with hammers, cut them with hatchets and knives, sprinkle boiling oil on them, fry them in an iron vessel, parch them in an oven, drown them in the river *Vaitaraṇi* in hell and crush them in the oil press. Though their bodies are cut and rent asunder, they do not meet with premature death. For their lifetime cannot be cut short.

If so let their span of life be mentioned.

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सा-
गरोपमा सत्त्वानां परा स्थितिः ॥ ६ ॥

Teṣvekatrisaptadaśasaptadaśadvāviṁśatitrayastriṁśatsā-
garopamā sattvānāṁ parā sthitiḥ (6)

6. In these infernal regions the maximum duration of life of the infernal beings is one, three, seven, ten, seventeen, twenty-two and thirty-three *sāgaropamas*.

'Respectively' is supplied. With regard to these regions one, three, etc. *sāgaropamas* are taken respectively. In *Ratnaprabhā* the maximum lifetime is one *sāgaropama*, in *Śarkarāprabhā* three, in *Vālukāprabhā* seven, in *Paṅkaprabhā* ten, in *Dhūmaprabhā* seventeen, in *Tamaḥprabhā* twenty-two and in *Mahātamaḥprabhā* thirty-three *sāgaropamas*. *Parā* means maximum.

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[1] *Kūtaśālmali*: artificial silk-cotton tree.

'Of infernal beings' is intended to exclude the regions. This is the duration of the beings in these regions and not of the regions.

The lower world consisting of seven earths has been described. Now the transverse world is to be described. Why is it called transverse *(tiryak)* ? It is called transverse world, as it consists of innumerable concentric island-continents, extending one beyond the other in transverse position up to the ocean of *Svayambhūramaṇa*. What are these ?

जम्बूद्वीपलवणोदादयः शुभनामानो द्वीपसमुद्राः ॥ ७ ॥

Jambūdvīpalavaṇodādayaḥ śubhanāmāno dvīpasamudrāḥ (7)

7. *Jambūdvīpa, Lavaṇoda,* and the rest are the continents and the oceans with auspicious names.

Jambūdvīpa and the others are the continents. *Lavaṇoda* and the others are the oceans. The continents and the oceans bear all the auspicious names current in the world. They are as follows.

NAMES OF CONTINENTS	NAMES OF OCEANS
Jambūdvīpa	*Lavaṇoda*
Dhātakīkhanda	*Kāloda*
Puṣkaravara	*Puṣkaravara*
Vāruṇīvara	*Vāruṇīvara*
Kṣīravara	*Kṣīravara*
Ghṛtavara	*Ghṛtavara*
Ikṣuvara	*Ikṣuvara*
Nandīśvaravara	*Nandīśvaravara*
Aruṇavara	*Aruṇavara*

Thus innumerable continents and oceans must be understood up to the *Svayambhūramaṇa* Ocean.

The extension, arrangement, and shape of these are mentioned in the next sutra.

द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलयाकृतयः ॥ ८ ॥

Dvirdvirviṣkambhāḥ pūrvapūrvaparikṣepiṇo valayākṛtayaḥ (8)

8. (These) are of double the diameter of the preceding ones and are circular in shape, each encircling the immediately

preceding one.

The repetition of double is intended to indicate successive action, that is double the diameter of the previous one. The diameter of the first ocean *(Lavaṇoda)* is double that of the first continent. The length of the second continent is double that, and that of the second ocean is twice that of the second continent. Those which are of double the diameter are called of double diameter. It is mentioned that one surrounds the other, in order to show that these are not situated as villages and towns. The phrase 'circular in shape' is intended to exclude the rectangular shape, the square, etc.

Now the position, shape and diameter of *Jambūdvīpa* must be mentioned, as the dimensions of the rest are dependent upon these.

तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥ ९ ॥

Tanmadhye merunābhirvṛtto yojanaśatasahasra-
viṣkambho jambūdvīpaḥ (9)

9. In the middle of these oceans and continents is *Jambūdvīpa*, which is round and which is one hundred thousand yojanas in diameter. Mount *Meru* is at the centre of this continent like the navel in the body.

In the middle of these means in the middle of the concentric oceans and continents mentioned already. That which is like the navel is the navel (central). *Merunābhiḥ* is that which has *Meru* in the middle. *Vṛtta* is like the disc of the sun.

That, which is one hundred thousand yojanas in length, is one hundred thousand yojanas long. Which is it ? *Jambūdvīpa*. How is it called *Jambūdvīpa ?* It is characterized by the *jambū* tree. In the middle of *Uttarakuru* there is the *jambū* tree, beginningless, made of earth, uncreated and surrounded by its satellites. This *dvīpa* is marked by this tree.

What are the seven divisions of *Jambūdvīpa* separated by the six mountain chains ?

भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाः क्षेत्राणि ॥ १० ॥

Bharatahaimavataharivideharamyakahaira
ṇyavatairāvatavarṣāḥ kṣetrāṇi (10)

10. *Bharata, Haimavata, Hari, Videha, Ramyaka, Hairaṇyavata* **and** *Airāvata* **are the seven regions.**

The names *Bharata* and the rest are prevalent from eternity and are without cause. Where is *Bharaṭavarṣa* situated ? It is the country bounded by the mountain chain of *Himavan* on the north and the three oceans on the other sides. It is in the shape of a bow. It is divided into six continents by the mountain chain *Vijayārdha* and the two rivers, the *Ganga* and the *Sindhu*. *Haimavatavarṣa* is the country lying north of the Small *Himavan* and south of the Great *Himavan*, bounded by the oceans on the other two sides. *Harivarṣa* is situated between the mountain chains of *Niṣadha* on the north and *Mahāhimavan* on the south, bounded by the oceans on the east and on the west. *Videha* is bounded by *Niṣadha* on the south, *Nīla* on the north and the oceans on the other two sides. *Ramyakavarṣa* is between *Nīla* on the south and *Rukmi* on the north with the oceans on the other two sides. *Hairaṇyavatavarṣa* is between *Rukmi* on the south and *Sikhari* on the north with the oceans on the other two sides. *Airāvatavarṣa* is surrounded by *Sikhari* on the south and the oceans on the other three sides. This is divided into six regions by *Vijayārdha* and the *Raktā* and the *Raktodā*.

The mountain chains have been mentioned as six. What are these and how do these run ?

तद्विभाजिनः पूर्वापरायता हिमवन्महाहिमवन्निषधनी-
लरुक्मिशिखरिणो वर्षधरपर्वताः ॥ ११ ॥

Tadvibhājinaḥ pūrvāparāyatā himavanmahāhima
vanniṣadhanīlarukmiśikhariṇo varṣadharaparvatāḥ (11)

11. The mountain chains ***Himavan, Mahāhimavan, Niṣadha, Nīla, Rukmi,*** **and** ***Sikhari,*** **running east to west, divide these regions.**

Tadvibhājinaḥ means those which divide these regions. *Pūrvāparāyatā* is extending from east to west and touching the Salt Ocean on both sides. These names have been current from eternity and are without signification. These are called *varṣadharaparvatāḥ*, as these divide the land into several regions. Where is *Himavan*? It is on the borders of *Bharata* and *Haimavata*. It is one hundred yojanas in height. The height of *Mahāhimavan* dividing *Haimavata* and *Hari* is two hundred yojanas. *Niṣadha*, which is south of *Videha* and north of *Hari*, is four hundred yojanas in height. The other three mountain chains dividing the other regions have been described already. Their heights are four hundred, two hundred and one hundred yojanas. In the case of all these mountains, the foundation is one-fourth of the height.

The next sutra describes their colours.

हेमार्जुनतपनीयवैडूर्यरजतहेममयाः ॥ १२ ॥

Hemārjunatapanīyavaiḍūryarajatahemamayāḥ (12)

12. They are of golden, white (like purified gold), blue, silvery and golden in colour.

These mountains are like gold etc. in colour. *Himavan* is of golden colour like that of the Chinese silk. *Mahāhimavan* is of white colour. *Niṣadha* is of the colour of the rising sun. *Nīla* is blue like the neck of the peacock. *Rukmi* is silvery white. *Sikhari* is golden in colour like that of the Chinese silk.

Again other details are given in the next sutra.

मणिविचित्रपार्श्वा उपरि मूले च तुल्यविस्ताराः ॥ १३ ॥

Maṇivicitrapārśvā upari mūle ca
tulyavistārāḥ (13)

13. The sides (of these mountains) are studded with various jewels, and the mountains are of equal width at the foot, in the middle and at the top.

The sides of these mountains are of variegated colour, being studded with precious stones of different colours. *Uparyādi* is intended to exclude unwanted shape. *Ca* is intended to include the middle. The breadth is the same at the foot, in the middle and at the top.

The lakes situated on the tops of these mountains are mentioned next.

पद्ममहापद्मतिगिञ्छकेसरिमहापुण्डरीकपुण्डरीका ह्रदास्तेषामुपरि ॥ १४ ॥

Padmamahāpadmatigiñchakesarimahāpundarīkapundarīkā hradāsteṣāmupari (14)

14. *Padma, Mahāpadma, Tigiñcha, Kesari, Mahapundarīka* **and** *Pundarīka* **are the lakes on the tops of these (mountains).**

These are respectively the names of the lakes on the tops of *Himavan* and the other mountains.

The dimensions of the first of these lakes are mentioned.

प्रथमो योजनसहस्रायामस्तदर्द्धविष्कम्भो ह्रदः ॥ १५ ॥

Prathamo yojanasahasrāyāmastadardhaviṣkambho hradaḥ (15)

15. The first lake is 1,000 yojanas in length and half of it in breadth.

The length of Lake *Padma* from east to west is 1,000 yojanas. Its breadth from north to south is 500 yojanas. The bottom is composed of adamant. Its banks are made of gold studded with various jewels.

Its depth is indicated in the next sutra.

दशयोजनावगाहः ॥ १६ ॥

Daśayojanāvagāhaḥ (16)

16. Its depth is ten yojanas.

Avagāho is depth. Its depth is ten yojanas.

What is in the middle of it ?

तन्मध्ये योजनं पुष्करम् ॥ १७ ॥

Tanmadhye yojanaṁ puṣkaram (17)

17. In the middle of this first lake, there is a lotus of the size of one yojana.

Yojanam means of the extent of one yojana. Its petals are of the size of ¼ yojana (one *krośa*) in length and its pericarp is of the size of ½ yojana (two *krośas*). Hence the lotus is one yojana long and one yojana broad. The lotus consists of a multitude of petals densely packed, and it has a stalk of the height of ½ yojana (two *krośas*) from the surface of the water.

What are the dimensions of the other lakes and the other lotuses ?

तद्द्विगुणद्विगुणा ह्रदाः पुष्कराणि च ॥ १८ ॥

Taddviguṇadviguṇā hradāḥ puṣkarāṇi ca (18)

18. **The lakes as well as the lotuses are of double the magnitude.**

The repetition is intended to convey that they are double. In what are they double ? In length etc. *Mahāpadma* is double the size of *Padma*, that is twice the length, breadth and depth of *Padma*. *Tigiñcha* is double the size of *Mahāpadma* in length, breadth and depth. The lotuses also. What ? They are also double the magnitude of the preceding ones.

The names of the nymphs, their lifetime, and their retinue are mentioned next.

तन्निवासिन्यो देव्यः श्रीह्रीधृतिकीर्तिबुद्धिलक्ष्म्यः
पल्योपमस्थितयः ससामानिकपरिषत्काः ॥ १९ ॥

Tannivāsinyo devyaḥ śrīhrīdhṛtikīrtibuddhilakṣmyaḥ
palyopamasthitayaḥ sasāmānikapariṣatkāḥ (19)

19. **In these lotuses live the nymphs called *Srī, Hrī, Dhṛti, Kīrti, Buddhi* and *Lakṣmī*, whose lifetime is one *palya* and who live with *Sāmānikas* and *Pariṣatkas*.**

In the middle of the pericarps of the lotuses, there are snow-white mansions more lovely than the full moon of the autumnal season, one *krośa* long, half a *krośa* broad and a little less than a *krośa* high. The nymphs called *Srī, Hrī, Dhṛti, Kīrti, Buddhi* and *Lakṣmī* reside in *Padma* and in the other lakes respectively. Their duration of life is *palyopama*. *Sāmānikas* are those of equal status. They live with the classes of devas called *Sāmanikas* and *Pariṣatkas*. These devas reside in mansions on the lotuses surrounding the primary lotus.

What are the rivers dividing the regions ?

गङ्गासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदानारीनरकान्ता-
सुवर्णरूप्यकूलारक्तारक्तोदाः सरितस्तन्मध्यगाः ॥ २० ॥

Gangāsindhurohidrohitāsyāhariddharikāntāsītāsītodānā
rīnarakāntāsuvarṇarūpyakūlāraktāraktodāḥ
saritastanmadhyagāḥ (20)

20. ***The Gangā, the Sindhu, the Rohit, the Rohitāsyā, the***

Harit, *the Harikāntā*, *the Sitā*, *the Sitodā*, *the Nārī*, *the Narakāntā*, *the Suvarṇakūlā*, *the Rūpyakūlā*, *the Raktā*, and the *Raktodā* are the rivers flowing across these regions.

The mention of 'rivers' is to clarify that these are not tanks. Do these flow in the interior, border or vicinity of the regions? These flow in the middle of the regions.

What are the regions and the directions in which these flow?

द्वयोर्द्वयोः पूर्वाः पूर्वगाः ॥ २१ ॥

Dvayordvayoḥ pūrvāḥ pūrvagāḥ (21)

21. The first of each pair flows eastwards.

In this sutra each group of two rivers is in one region. As the sentence is taken in this manner, it precludes the interpretation that all the rivers flow in one region. The directions are also indicated. Those which flow eastwards are called eastern rivers. They are called eastern rivers as these flow into the eastern ocean. On what basis is the first to be taken? On the basis of the sutra. If so the first seven, the Ganga, the Sindhu, etc. would be considered as eastern rivers. It is not so, as it is mentioned 'of each pair'. Of each pair the first is called the eastern river.

What is the direction of the rest?

शेषास्त्वपरगाः ॥ २२ ॥

Seṣāstvaparagāḥ (22)

22. The rest are the western rivers.

Those which have been left out of each of the pairs must be understood as the western rivers. As these flow into the western ocean, these are called western rivers. The *Ganga* rises from Lake *Padma* and flows through its eastern archway. The *Sindhu* originates from its archway in the west. The *Rohitāsyā* proceeds from its archway in the north. The *Rohit* rises from *Mahāpadma* and flows through its archway in the south. That, which flows from its archway in the north, is the *Harikāntā*. That, which rises from *Tigiñcha* and flows through its southern outlet, is the *Harit*. That, which flows through its northern outlet, is the *Sitodā*. That, which rises from *Kesari* and flows through its southern archway, is the *Sitā*. That, which flows through its northern archway, is the *Narakāntā*. That, which rises from *Mahā Puṇḍarīka* and flows through its southern archway, is the *Nārī*. That, which flows through its northern archway, is the *Rūpyakūlā*. That, which rises from *Puṇḍarīka* and flows through its southern archway, is the *Suvarṇakūlā*. That, which flows through its eastern archway, is the *Raktā*. And that, which flows through its western archway, is the *Raktodā*.

Their tributaries are enumerated in the next sutra.

चतुर्दशनदीसहस्रपरिवृता गङ्गासिन्ध्वादयो नद्यः ॥ २३ ॥

Caturdaśanadīsahasraparivṛtā gangāsindhvādayo nadyaḥ (23)

23. The *Gangā*, the *Sindhu*, etc. are rivers having 14,000 tributaries.

Why should the *Gangā* and the *Sindhu* be mentioned ? It is in order to include the rivers. The rivers, which are the subject of description, are naturally included. It should not be considered so. The sutra has reference only to the immediately preceding rule or exception. According to this principle this would include only the western rivers. The term '*Gangādi*' would include only the eastern rivers. Hence '*Gangāsindhvādi*' is used in order to include both. '*Nadī*' is used in order to associate twice the number. The *Gangā* has 14,000 tributaries. The *Sindhu* also has 14,000. Similarly, the others in the other regions have twice the number of tributaries up to *Videha*. Beyond that the tributaries are less by half the number.

The expanse of the regions described is mentioned next.

भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट्चैकोन-
विंशतिभागा योजनस्य ॥ २४ ॥

Bharataḥ ṣaḍviṁśatipañcayojanaśatavistāraḥ
ṣaṭcaikonaviṁśatibhāgā yojanasya (24)

24. *Bharata* is 526 $\frac{6}{19}$ yojanas in width.

That which has twenty-six in addition is *ṣaḍviṁśāni*. That which is 526 yojanas in width is *Bharata*. Is it only so much ? No. $\frac{6}{19}$ yojana is added to it.

The widths of the other regions are indicated next.

तद्द्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ॥ २५ ॥
Taddviguṇadviguṇavistārā varṣadharavarṣā videhāntāḥ (25)

25. The mountains and the regions are double in width up to *Videha*.

Those whose widths are double and double that of *Bharata* are those double in width. Which are double in width ? The mountains and the regions. Are all double in width? No. Upto *Videha* these are double in width of the preceding ones.

What are the widths of the mountains and the regions in the north ?

उत्तरा दक्षिणतुल्याः ॥ २६ ॥
Uttarā dakṣiṇatulyāḥ (26)

26. Those in the north are equal to those in the south.

By '*uttarā*' the regions and the mountains from *Airāvata* up to *Nila* are taken. These are equal to those in the south, namely *Bharata* etc. This rule applies to all that has been described before. Therefore, the lakes, the lotuses and the rest are also equal in magnitude etc.

Are the experiences and so on of human beings the same or different in these regions ?

भरतैरावतयोर्वृद्धिह्रासौ षट्समयाभ्यामुत्सर्प्पिण्य
वसर्प्पिणीभ्याम् ॥ २७ ॥
Bharatairāvatayorvṛddhihrāsau ṣaṭsamayābhyā mutsarppiṇyavasarppiṇībhyām (27)

27. In *Bharata* and *Airāvata* there is rise and fall (regeneration and degeneration) during the six periods of the two aeons of regeneration and degeneration.

On what basis are there rise and fall ? It is on the basis of the six periods of regeneration and degeneration. Of what regions ? Of *Bharata* and *Airāvata*. The rise and fall do not apply to the regions, as these are impossible in the case of the regions. These happen to the human beings in these regions. Or the case denoted (by *Bharatairāvatayoḥ*) is not the sixth, but the seventh one of location. That is, the rise and fall (increase and decrease) pertain to human beings in *Bharata* and *Airāvata*. In what respects is there rise or fall? It is with regard to knowledge, age, stature, etc. *Anubhava* is knowledge. *Āyu* is duration of life. *Pramāṇa* is bodily stature. There is increase or decrease with regard to these and others in the case of human beings. Again by what are these caused? These are caused by time. And time is of two kinds, the ascending cycle and the descending cycle. Each of these is of six divisions. These are significant names. That, which has the characteristic of development of knowledge etc., is the ascending cycle of time. And that, by whose nature knowledge etc. become less, is the descending cycle of time. The descending cycle is of six divisions—namely *Suṣamasuṣamā*, *Suṣamā*, *Suṣamaduṣṣamā*, *Duṣṣamasuṣamā*, *Duṣṣamā*, *Atiduṣṣamā*. The ascending cycle also is of six divisions, commencing from *Atiduṣṣamā* and ending with *Suṣamasuṣamā*. The descending cycle is of the extent of ten *koṭīkoṭī sāgaropamas*. The ascending cycle is of the same extent. The two joined together constitute a *kalpa*. *Suṣamasuṣamā* is of the extent of four *koṭīkoṭī sāgaropamas*. At the beginning of this period, the human beings are of the same nature as those of *Uttarakuru*. There is gradual decrease during the period, and then comes *Suṣamā* lasting for three *koṭīkoṭī sāgaropamas*. At the commencement of this period, the human beings are equal to those of *Harivarṣa*. And after gradual decrease during this period, comes *Suṣamaduṣṣamā* lasting for two *koṭīkoṭī sāgaropamas*. At the commencement of this period, the human beings are equal to those of *Haimavata*. And after gradual decrease commences the fourth period of *Duṣṣamasuṣamā* lasting for one *koṭīkoṭī* less forty-two thousand years. At the commencement of this period, the human beings are equal to those of *Videha*. Then after gradual decrease comes *Duṣṣamā* lasting for twenty-one thousand years. Lastly, after gradual decrease, comes *Atiduṣṣamā* of the extent of twenty-one thousand years. Similarly, the ascending cycle must also be understood in the contrary order.

What is the nature of the other regions?

ताभ्यामपरा भूमयोऽवस्थिताः ॥ २८ ॥

Tābhyāmaparā bhūmayo avasthitāḥ (28)

28. The regions other than these are stable.

The regions other than *Bharata* and *Airāvata* are of the same state or condition. In those regions there are no ascending and descending cycles.

Are human beings in those regions of the same duration of life or are there differences ?

एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैवकुरवकाः ॥ २९ ॥

Ekadvitripalyopamasthitayo haimavatakahārivarṣaka daivakuravakāḥ (29)

29. The human beings in *Haimavata*, *Hari* and *Devakuru* are of one, two and three *palyas* respectively.

The human beings who are born in *Haimavata* are *Haimavatakas*. Similarly with regard to the others. *Haimavatakas* and the rest are three. One and the others are three. These are taken together respectively. The lifetime of *Haimavatakas* is one *palya*, that of *Hārivarṣakas* is two *palyas*, and that of *Daivakuravakas* is three *palyas*. In the five *Haimavata* regions (five in the 2½ continents in which human beings live) the period of *Suṣamaduṣṣamā* prevails always. There the human beings are of one *palya* duration, of two thousand bows in height, and of the colour of the blue lotus. They take food once on alternate days. In the five *Hari* regions the period of *Suṣamā* prevails always. There the human beings are of two *palyas* in duration, of four thousand bows in height, and of white complexion just as the colour of the conch-shell. They take food once after an interval of two days. In the five *Kuru* regions the period of *Suṣamasuṣamā* always prevails. There the human beings are of three *palyas* in duration, of six thousand bows in height and of golden complexion. They take food once after an interval of three days.

What is the condition in the regions of the north ?

तथोत्तराः ॥ ३० ॥

Tathottarāḥ (30)

30. The condition is the same in the north.

The human beings in the north must be understood to be like those in the south as explained already. The people of *Hairaṇyavata* are like those of *Haimavata*. The people of *Ramyaka* are equal to those of *Harivarṣa*. And the people of *Uttarakuru* are equal in all respects to those of *Devakuru*.

Now what is the duration of life in *Videha?*

विदेहेषु सङ्ख्येयकालाः ॥ ३१ ॥
Videheṣu saṅkhyeyakālāḥ (31)

31. In *Videhas* the lifetime is numerable years.

In all the five *Videhas* the duration of life of human beings is numerable years. The time like that of the closing period of *Suṣamaduṣṣamā* prevails throughout. The people are of five hundred bows in height. They take food everyday. The maximum duration of life is one *pūrvakoṭī* years, and the minimum is *antarmuhūrta*. The following verse is quoted in this connection. "One *pūrvakoṭī* is equivalent to 70 × 1,00,000 × 1,00,00,000 and 56,000 × 1,00,00,000 years (7056000000000)."

The extent of *Bharata* has been mentioned. Again it is stated in another way.

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ॥ ३२ ॥
Bharatasya viṣkambho jambūdvīpasya
navatiśatabhāgaḥ (32)

32. The width of *Bharata* is one hundred and ninetieth ($\frac{1}{190}$) part of that of *Jambūdvīpa*.

The width of *Bharata* is one hundred and ninetieth part of that of *Jambūdvīpa,* which is 1,00,000 yojanas. That is what has been mentioned already. There is a mound surrounding *Jambūdvīpa,* beyond which is the Salt Ocean in the form of a circle, whose extent (diameter) is 2,00,000 yojanas. Beyond that is the island of *Dhātakīkhanda,* whose extent is 4,00,000 yojanas.

The next sutra is intended to convey the number of regions etc. in it *(i. e. Dhātakīkhanda)*.

द्विर्द्धातकीखण्डे ॥ ३३ ॥
Dvirddhātakīkhaṇḍe (33)

33. In *Dhātakīkhanda* it is double.

The recurrence of the regions and the rest in *Bharata* is intended here. For what reason is *suc* suffix added here? It is used in order to indicate that the ellipsis of recurrence is to be filled up. For instance in '*Dvistāvānayamprāsādaḥ*', the suffix *suc* indicates that it is double in measurement. Similarly, the suffix in the sutra indicates two *Bharatas* etc. with double the width etc. It is as follows. Two mountain ranges running from south to north with the ends touching the mounds of the two oceans *Lavaṇoda* and *Kāloda* divide *Dhatakīkhanda* into east and west. In the middle of these eastern and western parts, there are two mountains called *Mandara* or *Meru*. On the two sides of these mountains are situated the regions such as *Bharata* and the mountains such as *Himavan*. Thus it must be understood that there are two *Bharatas*, two *Himavans* and so on. The extent of these mountain ranges is double the extent of those in *Jambūdvīpa*. These mountain ranges are midway between the regions as the spokes in a wheel. And the regions are of the shape of the open space in a wheel. In *Dhātakīkhanda* there is the *dhātaki* tree with its attendant trees in the same position as the *jambū* tree in *Jambūdvīpa*. It is from the presence of this tree that the renowned name of *Dhātakīkhanda* is derived. The ocean surrounding this *dvīpa* is *Kāloda*. Its embankment is as if fashioned by a chisel.

Its extent (diameter) is 8,00,000 yojanas. That which surrounds *Kāloda* is *Puṣkaradvīpa*, extending to 16,00,000 yojanas in the form of a circle.

Just as the continents and oceans are double in extension, it would mean that the regions etc. are twice the number in the next continent. The next sutra is intended to determine the difference in this respect.

पुष्करार्द्धे च ॥ ३४ ॥

Puṣkarārddhe ca (34)

34. In the (nearest) half of *Puṣkaradvīpa* also.

What? 'Double' is supplied from the previous sutra. With regard to what is double to be taken? It is to be taken with regard to the regions, mountains, etc. of *Jambūdvīpa* alone.

How ? From the interpretation. The dimensions of *Himavan* etc. in half of *Puṣkara* continent are double as those of *Himavan* etc. in *Dhātakīkhanda*. The names are the same. Similarly, there are two mountains in the shape of arrows as well as two *Merus* as in the other continent. In the place of the *jambū* tree there is the *puṣkara* tree with its attendant trees. Hence the name *Puṣkaradvīpa* is established. Now why is it called *Puṣkarārdha?* It has been divided into two halves by the mountain range of *Mānuṣottara*. Hence it is called *Puṣkarārdha*.

Why is it stated that there are two *Himavan* mountains etc. in *Puṣkarārdha* and not in the entire *Puṣkaradvīpa ?*

प्राङ्मानुषोत्तरान्मनुष्याः ॥ ३५ ॥

Prāṇmānuṣottarānmanuṣyāḥ (35)

35. (There are) human beings up to *Mānuṣottara*.

Just in the middle of *Puṣkaradvīpa* there is the mountain chain of *Mānuṣottara* in the form of a circle (running all around the continent). Human beings are found only within this mountain chain and not beyond it. Hence there is no division into regions beyond it. Neither *vidyādharas* nor ascetics of extraordinary attainments go at any time beyond this line, except those who take birth outside the human region and those who practise *samudghāta*[1]. Hence the name is a significant one. Thus human beings reside in the two and a half continents commencing from *Jambūdvīpa* and in the two oceans.

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[1] Except in the three instances mentioned below, human beings are not found otherwise outside the human region.

1. The human being, who is to be born after death outside the human region (not, of course, as a human being), effects the exit of the spatial units of his soul beyond the human region, just at the time of transit before his death.

2. The being (not, of course, a human being) living beyond the mountain range of *Mānuṣottara*, who is to be reborn as a human being after death, stays outside the human region until the time of entry into the human region just before death.

3. *Kevali-samudghāta* is emanation of the spatial units of the omniscient soul from his body without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructive karmas to that of the age-karma, by filling up the entire universe and contracting back to the size of the body in eight instants, just prior to attaining liberation.

They are of two kinds.

आर्या म्लेच्छाश्च ॥ ३६ ॥
Aryā mlecchāśca (36)

36. The civilized people and the barbarians.

Those who are possessed of virtues or are resorted to by the virtuous are called *Aryans*. They are of two kinds, those with supernatural, spiritual attainments and those without. The latter are of five divisions, based on region, family, occupation, conduct and faith. The former are of seven divisions, on the basis of (extraordinary) knowledge, change of form, austerity, might, healing power, occult power to transform simple food into delicious dishes, and power to ensure food inexhaustible even while feeding any number.

The barbarians are of two kinds, those born in *Antardvīpas* (midisles) and those born in *Karmabhūmis* (regions of labour). In the Salt Ocean in the eight directions there are eight *Antardvīpas* (midisles or regions) and eight others in the midst of these (the eight directions). Similarly, there are eight midisles at the end of the mountains *Himavan*, *Sikhari* and the two *Vijayārdhas*. The midisles in the directions are across the ocean, five hundred yojanas away from the shore. Those in the intermediate points of the compass are five hundred and fifty yojanas away from the shore. Those at the end of the mountains are six hundred yojanas in the interior. The midisles in the directions are one hundred yojanas broad. The breadth of those in the intermediate points is half of it. Those at the end of the mountains are twenty-five yojanas broad.

The beings in the east have one thigh each. Those in the west have tails. Those in the north are mute. Those in the south are possessed of horns. Those in the other four points of the compass have ears like those of the hare, like the cake, and (broad) like the upper garment and long ears respectively. Those in the intermediate points of the compass have faces like those of the horse, the lion, the dog, the buffalo, the pig, the tiger, the crow and the ape. Those in the middle of the two corners of *Sikhari* have faces like the cloud and the lightning, those between the two corners of *Himavan* like the fish and the cuckoo, those between the corners of the northern *Vijayārdha* like the elephant and the mirror, those between the corners of the southern *Vijayārdha* like the cow and the ram. Those with single thighs reside in caves and live on clay. The rest dwell on trees and live on flowers and fruits. All of them live for one *palyopama*.

All these twenty-four isles are one yojana high from the water level. On the outer circumference of the Salt Ocean also there are twenty-four midisles. Similarly in *Kāloda* or the Black Ocean. Those born in these isles are the barbarians of the midisles. The barbarians in other parts of the world of labour are the savage tribes, the Ionians, the mountaineers, the foresters and so on.

Which are the regions of labour?

भरतैरावतविदेहाः कर्मभूमयोऽन्यत्रदेवकुरूत्तरकुरुभ्यः ॥ ३७ ॥

Bharatairāvatavidehāḥ karmabhūmayo
anyatradevakurūttarakurubhyaḥ (37)

37. *Bharata, Airāvata,* and *Videha* excluding *Devakuru* and *Uttarakuru*, are the regions of labour.

Bharata, Airāvata and *Videha* are five each. All these are described as the regions of labour. The inclusion of *Videha* would imply the inclusion of *Devakuru* and *Uttarakuru*. In order to exclude these, it is mentioned except *Devakuru* and *Uttarakuru*. *Devakuru, Uttarakuru, Haimavata, Hari, Ramyaka, Hairaṇyavata* and the midisles are called lands of paradise (i. e. regions of enjoyment).

Why are these called the regions of labour? This is because these are the seats of good and evil deeds. But do not the three worlds constitute the seat of activity? Yes. Still these must be understood to be the seats of plenty of activity. For instance, demerit capable of plunging a being in the seventh infernal region is acquired only in *Bharata* etc. Similarly, merit which leads to the highest celestial state such as *Sarvārthasiddhi* devas is also acquired in the same regions only. Similarly, the six kinds of occupations such as agriculture along with gifts to the worthy obtain in these regions only.

Hence these are called the regions of labour. The others are called the regions of enjoyment, as the objects of enjoyment are provided by the ten kinds of desire-fulfilling trees.

The lifetime of the people in these regions is indicated in the next sutra.

नृस्थिती परापरे त्रिपल्योपमान्तर्मुहूर्ते ॥ ३८ ॥

Nṛsthitī parāpare tripalyopamāntarmuhūrte (38)

38. The maximum and the minimum periods of lifetime of human beings are three *palyas* and *antarmuhūrta*.

Those whose lifetime is three *palyopamas* are *tripalyopamas*. Those whose lifetime is within one *muhūrta* are *antarmuhūrtas*. These are taken respectively. The maximum lifetime of the people is three *palyopamas*. The minimum is *antarmuhūrta*. Between these two there are several gradations of lifetime.

Palya is of three kinds, *vyavahāra palya*, *uddhāra palya* and *addhāpalya*. These are significant terms. The first is called *vyavahāra palya* as it is the basis for the usage of the other two *palyas*. There is nothing which is measured by this. The second is *uddhāra palya*, as the continents and oceans are numbered by the bits of wool drawn out. The third is *addhāpalya*. *Addhā* means duration of time.

Now the first *palya* is described. Three pits of the extent of one yojana (consisting of 2,000 krośas) long, one yojana broad and one yojana deep, based on the measure of *pramāṇāṅgula*, are dug out. These are packed with the smallest ends of the wool of rams from one to seven days old, the bits incapable of being further cut by scissors. This is called *vyavahāra palya*. Then the small bits of wool are taken out one by one once in every one hundred years. The time taken for emptying the pits in this manner is called *vyavahāra palyopama*. Each bit is again cut into so many pieces as there are instants in innumerable crores of years. And (imagine that) with such bits the pits are filled up. This is called *uddhāra palya*. Then these bits are taken out one by one every instant. The time taken for emptying the pits in this manner is called *uddhāra palyopama*. Ten crores multiplied by one crore *uddhārapalyas* make up one *uddhāra sāgaropama*. The continents and oceans are as numerous as the bits in two and a half *uddhāra sāgaropamas*. The pits are filled with bits got from cutting each bit of *uddhārapalya* into the number of instants in one hundred years. This is *addhāpalya*. Then these bits are taken out one by one every instant. The time taken to empty the pits in this manner is called *addhāpalyopama*. Ten crores multiplied by one crore *addhāpalyas* make one *addhā sāgaropama*. One descending cycle of time consists of ten crores multiplied by one crore *addhā sāgaropamas*. The ascending cycle is of the same extent. The duration of karmas, the duration of particular forms, the lifetime and the duration of the bodies of the beings in the four states must be measured by *addhā palya*. This has been said briefly in this verse.

"*Vyavahāra, Uddhāra* and *addhā* must be understood as the three *palyas*. *Vyavahāra palya* is the basis of enumeration. The enumeration of continents and oceans is by the second. The duration of karmas is reckoned by the third *addhāpalya*."

These are the same for subhuman beings.

तिर्यग्योनिजानां च ॥ ३९ ॥

Tiryagyonijānāṁ ca (39)

39. These are the same for the animals.

Tiryak yoni is the womb of subhuman beings. It means the birth attained on the rise of name karmas of the animal state. Those born from animal wombs are animals. Their maximum lifetime is three *palyopamas*, and their minimum is *antarmuhūrta*. Between these two there are several grades.

CHAPTER IV

THE CELESTIAL BEINGS

The word 'celestial being' has been used several times in the previous chapters in such sutras as, 'Clairvoyance originating from birth is possessed by the celestial and infernal beings'. But who are celestial beings or how many kinds of celestial beings are there ? The author explains these things in this chapter.

देवाश्चतुर्णिकायाः ॥ १ ॥
Devāścaturṇikāyāḥ (1)

1. The celestial beings are of four orders (classes).

The celestial beings (devas) are those who roam freely and derive pleasure in several parts of the terrestrial world, the mountains and the oceans surrounding them, on the rise of karmas leading to the celestial state. They are endowed with magnificence, splendour and extraordinary powers.

It is proper to use the singular in the sutra instead of the plural. For instance, 'The celestial being is fourfold.' A collective noun denoting a class implies the plural. But the use of the plural is intended to indicate the subdivisions. For instance, there are different ranks among celestial beings such as kings, their equals, etc. There are other differences also among them based on duration of life and so on. On the common basis of the rise of karmas leading to the celestial state, the celestial beings are grouped in classes in spite of individual differences. Thus there are four orders of celestial beings. Who are they ? They are the Residential *(Bhavanavāsi)*, the Peripatetic *(Vyantara)*, the Stellar *(Jyotiṣka)* and the Heavenly *(Vaimānika)* beings.

The next sutra is intended to determine the colouration of their thoughts.

आदितस्त्रिषु पीतान्तलेश्याः ॥ २ ॥
Āditastriṣu pītāntaleśyāḥ (2)

2. The colouration of thought of the first three classes is up to yellow.

The term 'among the first' is intended to exclude the 'middle' and the 'end'. 'Three' is intended to exclude 'two' or 'one'. It does not exclude all the four because of the term 'among the first'. Six kinds of colouration have been mentioned. Among these the first four are taken by the term 'up to the end of yellow'. 'Up to the end of yellow colouration' means those, who are characterized by the first four thought-complexions ending with yellow. This is the purport. Among the first three classes of celestial beings, namely the Residential, the Peripatetic and the Stellar celestial beings, the black, indigo, grey and yellow types of colouration prevail.

What are the subclasses of these four orders?

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥ ३ ॥

Daśāṣṭapañcadvādaśavikalpāḥ kalpopapannaparyantāḥ (3)

3. They are of ten, eight, five and twelve classes up to the Heavenly beings *(kalpavāsis)*.

Ten etc. are taken along with the four orders respectively. The Residential devas are of ten classes. The Peripatetic celestial beings are of eight classes. The Stellar devas are of five classes. It would imply that all the Heavenly beings are included in the twelve classes. In order to exclude devas in *Navagraiveyaka* and so on, 'Up to the end of kalpas' is added in the sutra. Now what are called kalpas? Those in which the ten grades prevail are called kalpas. Though these grades are prevalent among the Residential celestial beings, by usage kalpa is used only among the *Vaimānikas*. Those born in kalpas are *kalpopapannāḥ*, i. e. up to the Heavenly beings.

The next sutra is intended to convey detailed particulars.

इन्द्रसामानिकत्रायस्त्रिंशपारिषदात्मरक्षलोकपाला-
नीकप्रकीर्णकाभियोग्यकिल्बिषिकाश्चैकशः ॥ ४ ॥

Indrasāmānikatrāyastriṁśapāriṣadātmarakṣa
lokapālānīkaprakīrṇakābhiyogyakilbiṣikāścaikaśaḥ (4)

4. There are ten grades in each of these classes of celestial beings, the Lord *(Indra)*, his Equal, the Minister, the cour-

tiers, the bodyguards, the police, the army, the citizens, the servants and the menials.

Indras are Lords who are powerful, being endowed with extraordinary occult powers not possessed by the others. Those who are equal to Indras in respect of duration of life, energy, attendants, enjoyment, etc., but not with regard to authority and splendour, are called equals *(Sāmanikāḥ)*. They are great ones like fathers, teachers or preceptors. *Trāyastriṁśāḥ* are of the status of ministers or priests. They are thirty-three, and hence they are called *Trāyastriṁśāḥ*. *Pāriṣadāḥ* are the friends and companions in court, that is courtiers. *Ātmarakṣāḥ* are like bodyguards. *Lokapālāḥ* are like the police, those who protect the people and property. *Anīka* is the army consisting of seven divisions such as infantry and so on. *Prakirṇakāḥ* are like the citizens, such as townsfolk and peasants. *Ābhiyogyāḥ* are like servants engaged in serving others in several ways. *Kilbiṣikāḥ* are of the lowest rank, those who possess demerit.

The general rule would imply that there are these ten grades of beings in each class of the four orders. The exceptions are given below.

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥ ५ ॥
Trāyastriṁśalokapālavarjyā vyantarajyotiṣkāḥ (5)

5. The Peripatetic and the Stellar devas are without the ministers and the police.

Among the Peripatetic and the Stellar devas, there are only eight grades leaving out the ministers and the police.

Now in the four orders, is there one lord for each of the classes or is there any difference?

पूर्वयोर्द्वीन्द्राः ॥ ६ ॥
Pūrvayordvīndrāḥ (6)

6. In the first two orders there are two lords.

'In the first two orders' means among the Residential and the Peripatetic devas. How can the second be considered first? It is mentioned figuratively on account of its proximity. In 'two lords' repetition implying continuance or succession is implied. Those having two, two lords are referred to as 'two lords', as in *saptaparṇa* (a seven-leaved tree) and *aṣṭāpada*[1] (an eight-footed animal). It is as follows. First with regard to the Residential devas, *camara* and *Vairocana* are the two lords of *Asurakumāras*, *Dharaṇa* and *Bhūtānanda* of *Nāgakumāras*, *Harisimha* and *Harikānta* of *Vidyutkumāras*, *Veṇudeva* and *Veṇudhārī* of *Suparṇakumāras*, *Agniśikha* and *Agnimāṇava* of *Agnikumāras*, *Vailamba* and *Prabhañjana* of *Vātakumāras*, *Sughoṣa* and *Mahāghoṣa* of *Stanitakumāras*, *Jalakānta* and *Jalaprabha* of *udadhikumāras*, *Pūrṇa* and *Visiṣṭa* of *Dvīpakumāras*, and *Amitagati* and *Amitavāhana* of *Dikkumāras*. Among the Peripatetic devas also *Kinnara* and *Kimpuruṣa* are the lords of *Kinnaras*, *Satpuruṣa* and *Mahapuruṣa* of *Kimpuruṣas*, *Atikāya* and *Mahākāya* of *Mahoragas*, *Gītarati* and *Gītayaśa* of *Gandharvas*, *Pūrṇabhadra* and *Maṇibhadra* of *Yakṣas*, *Bhīma* and *Mahābhīma* of *Rākṣasas*, *Pratirūpa* and *Apratirūpa* of *Bhūtas*, and *Kāla* and *Mahākāla* of *Piśācas*.

कायप्रवीचारा आ ऐशानात् ॥ ७ ॥

Kāyapravicārā ā aiśānāt (7)

7. Up to *Aiśāna Kalpa* they enjoy copulation.

Pravicāra is copulation (sexual union). *Kāyena* means bodily. *Āṅ* denotes limit. The words are given separately and not in a compound for the sake of clarity. The Residential devas and others up to those in *Aiśānakalpa* enjoy sexual pleasure like human beings, as they are actuated by karmas causing affliction and uneasiness.

What is the nature of happiness of the others ?

शेषाः स्पर्शरूपशब्दमनःप्रवीचाराः ॥ ८ ॥

Seṣāḥ sparśarūpaśabdamanaḥpravicārāḥ (8)

8. The others derive pleasure by touch, sight, sound and thought.

Seṣa means the others. Who are the others ? *Kalpavāsi* devas. *Sparśa*, *rūpa*, *śabda* and *mana* form a *dvandva* compound of *sparśarūpaśabdamanāṁsi*. *Teṣu pravīcāro yeṣāṁ te sparśarūpaśabdamanaḥpravīcārāḥ* (which is a *bahuvrīhi* compound). The compounds in the phrase are of two kinds, *dvandva* and *bahuvrīhi*. How are these to be taken? Without contradicting the authority of the holy scriptures. Why is '*pravīcara*' mentioned again? It is in order to convey what is intended. What is it that does not contradict the scriptures? In *Sānatkumāra* and *Māhendra kalpas* the devas as well as devis[1] derive the highest pleasure by mere touch of the body. In *Brahma, Brahmottara, Lāntava* and *Kāpiṣṭha Kalpas*, the devas experience the highest pleasure by looking at the charming and lovely forms and the beautiful and attractive dress of devis. In *Sukra, Mahāśukra, Satāra* and *Sahasrāra Kalpas*, the devas derive the highest enjoyment by listening to the sweet songs, the gentle laughter, the lovely words and the pleasant sounds of the ornaments of their devis. In *Ānata, Prāṇata, Āraṇa* and *Acyuta Kalpas* the devas get the utmost pleasure the moment they think of their devis.

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[1] *Saptaparṇa* is the name of a tree having bunches of seven leaves. *Aṣṭāpada* (octopede: an eight-footed animal) is the name of a fabulous animal having eight legs. These two words are given as illustrative words to explain the compound *dvīndra*.

What is the nature of happiness of the rest?

परेऽप्रवीचाराः ॥ ९ ॥
Pare apravīcārāḥ (9)

9. The rest are without sexual desire.

Para includes all the remaining celestial beings. *Apravīcāra* is intended to indicate the highest happiness. Copulation (*pravīcāra*) is merely a palliative for pain. In the absence of pain or uneasiness they enjoy the highest happiness incessantly.

What are the ten classes of devas of the first order?

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोद
धिद्वीपदिक्कुमाराः ॥ १० ॥

Bhavanavāsino asuranāgavidyutsuparṇāgni
vātastanitodadhidvīpadikkumārāḥ (10)

10. The Residential devas comprise *Asura, Nāga, Vidyut, Suparṇa, Agni, Vāta, Stanita, Udadhi, Dvīpa* and *Dikkumāras*.

Those who live in mansions are called Residential devas.

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[1] devis: the wives of devas, i. e. celestial women.

This is the common name of the first order of celestial beings. *Asura* etc. are special names acquired by special name karmas. All celestial beings are of the same appearance (age) and nature as at birth. Still these beings appear as youth by their dress, ornaments, weapons, conveyance, animals they ride on, sport, etc. Hence they are designated *kumāras* by common currency. It is added to every one, as *Asurakumāras* and so on. Where are their mansions? The mansions of *Asurakumāras* are in the *Paṅkabahula* part of the first infernal region. The dwelling places of the other nine classes of *kumāras* are in the upper and lower strata of *Kharapṛthivībhāga*, leaving out 1,000 yojanas in each of these.

The common and special names of the second order of devas are mentioned in the next sutra.

व्यन्तराः किन्नरकिम्पुरुषमहोरगगन्धर्वयक्षराक्षस-
भूतपिशाचाः ॥ ११ ॥

Vyantarāḥ kinnarakimpuruṣamahoragagandharva-
yakṣarākṣasabhūtapiśācāḥ (11)

11. **The Peripatetic devas comprise *Kinnara*, *Kimpuruṣa*, *Mahoraga*, *Gandharva*, *Yakṣa*, *Rākṣasa*, *Bhūta*, and *Pisāca* classes.**

The common, meaningful designation of these eight classes of devas is Peripatetic *(Vyantara)*, that is those having habitations in various places. Their eight divisions must be understood to arise from special name karmas. Where are their dwelling places? The dwelling places of seven classes of the Peripatetic devas are in the upper hard part beyond the innumerable islands and oceans. The *Rākṣasas* reside in the *Paṅkabahula* region.

The general and specific names of the third order are mentioned next.

ज्योतिष्काः सूर्याचन्द्रमसौ ग्रहनक्षत्रप्रकीर्णकतारकाश्च ॥ १२ ॥

Jyotiṣkāḥ sūryācandramasaugraha
nakṣatraprakīrṇakatārakāśca (12)

12. **The Stellar (luminary) devas comprise the sun, the moon, the planets, the constellations and the scattered stars.**

As these are endowed with light, these five are called by the significant general name of luminaries. The sun etc. are particular names derived from name karmas. The mention of the sun and the moon is intended to indicate their importance. On what account are these important? These are important on account of their brilliance etc. Where are their abodes? The stars which are the lowest among the luminous bodies rotate at a height of seven hundred and ninety yojanas from level earth (sea level). The suns rotate ten yojanas higher. The moons rotate eighty yojanas higher still. Four yojanas higher up are the constellations. Four yojanas above these are the planets called *Budhas* (Mercury). Three yojanas above these are *Sukras* (Venus). Three yojanas above these are *Bṛhaspatis* (Jupiter). Three yojanas above these are *Aṅgārakas* (Mars). Three yojanas still higher up are *Sanaiścaras* (Saturn). This space spread over by these luminaries (Stellar devas) is one hundred and ten yojanas thick and is transversely (horizontally) of the extent of the innumerable islands and oceans up to the humid atmosphere. This has been mentioned in the scriptures.

"Over this level earth, at a height of seven hundred and ninety yojanas, are the stars. Ten yojanas higher up is the sun. Eighty yojanas above it is the moon. Again four yojanas higher up are the constellations, and four yojanas above these is Mercury. Further above, at intervals of three yojanas, are the planets, Venus, Jupiter, Mars and Saturn."

The movement of the luminary bodies is described next.

मेरुप्रदक्षिणा नित्यगतयो नृलोके ॥ १३ ॥
Merupradakṣiṇā nityagatayo nṛloke (13)

13. In the human region they are characterized by incessant motion around *Meru*.

Merupradakṣiṇā means motion round *Meru*. This phrase is intended to indicate the correct direction of the motion from left to right and dispel any view of the opposite direction. *Nityagataya* is intended to convey uninterrupted and continuous motion. 'In the human world' specifies that these are of constant motion within the extent of the two continents and a half and the two oceans, and not outside this limit.

Now, there is no cause for the motion of the heavenly cars of Stellar devas. Hence there can be no motion. No. The reason advanced is fallacious, as it is incongruous. The heavenly cars are in motion, being impelled by the class of devas *(Ābhiyogyas)* who take pleasure in motion. If it be asked why they should enjoy constant motion, the reply is the fruition of karmas is strange. The fruition of their karmas is by motion. This is the reason why they derive pleasure in continual motion. Though the Stellar devas revolve round *Meru*, they revolve at a distance of 1,121 yojanas from *Meru*.

Conventional time is related to the motion of the luminary bodies. This is mentioned in the next sutra.

तत्कृतः कालविभागः ॥ १४ ॥

Tatkṛtaḥ kālavibhāgaḥ (14)

14. The divisions of time are caused by these.

The word *tad* is intended to indicate the Luminary devas in motion. Time cannot be measured either by mere motion or by the mere luminaries (without motion), for time will then be non-perceptible and unchangeable. Time is of two kinds, real and conventional. Conventional time consists of *samaya* (instant), *āvali*, etc. The divisions of conventional time are determined by the Stellar devas in motion. And it is the means of ascertaining what has not been ascertained, namely real time. Real time is different and it is explained later on.

The next sutra is intended to state that the luminary bodies elsewhere are fixed.

बहिरवस्थिताः ॥ १५ ॥

Bahiravasthitāḥ (15)

15. They are stationary outside.

'Outside' is mentioned. Outside what? Outside the human regions. How is it conveyed? The case changes according to the meaning *(Nṛloke* becomes *nṛlokāt)*. Now, does not incessant motion in the human regions imply that they are stationary elsewhere? Hence this sutra is unnecessary. It is not so. What is the reason? It is not established that the luminary bodies exist and that they are stationary beyond the human region. In order to establish both these things, it is mentioned that they are stationary outside. This sutra is intended to preclude motion in the opposite direction and occasional motion.

The general name of the fourth order is mentioned next.

वैमानिकाः ॥ १६ ॥
Vaimānikāḥ (16)

16. The Heavenly Beings *(Vaimānikāḥ)*.

The word *Vaimānikāḥ* is intended to indicate a new section or topic. It is for conveying the idea that what is mentioned hereafter relates to the heavenly beings. Those which make the beings residing in them feel as possessing merit are called *Vimānas*. And those who live in *Vimānas* are *Vaimānikas*. The *Vimānas* are of three kinds, namely *Indraka, Sreṇi* and *Puṣpaprakīrṇaka*. Among them *Indraka Vimānas* are in the middle like the Lord *(Indra)*. *Sreṇibaddha Vimānas* are those which are situated in the four directions like the rows of space-points. Those, which are scattered like flowers in the intermediate points of the compass, are called *Puṣpaprakīrṇakas*.

What are the divisions of *Vaimānikas?*

कल्पोपपन्नाः कल्पातीताश्च ॥ १७ ॥
Kalpopapannāḥ kalpātītāśca (17)

17. Those born in the kalpas[1] and beyond the kalpas.

Vaimānikas are of two kinds, those born in the sixteen Heavens or Kalpas and those born beyond these.

How are these situated?

उपर्युपरि ॥ १८ ॥
Uparyupari (18)

18. One above the other.

Why is this mentioned? It is in order to preclude transverse position. These are not transverse like the stellar bodies. Nor are these in an uneven manner like the habitations of the Peripatetic devas. It is described 'one above the other'. What are these? These are kalpas.

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[1] The kalpas are the habitations of devas from *Saudharma* prior to *Graiveyakas*. Refer to sutras 19 and 23.

If so, in how many celestial cars *(kalpavimānas)* do these devas reside?

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तवकापिष्ठशुक्र-
महाशुक्रशतारसहस्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसु
ग्रैवेयकेषु विजयवैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धौ च ॥ १९ ॥

Saudharmaiśānasānatkumāramāhendrabrahma
brahmottaralāntavakāpiṣṭhaśukramahāśūkraśatāra
sahasrāreṣvānataprāṇatayorāraṇācyutayornavasu
graiveyakeṣu vijayavaijayantajayantāparājiteṣu
sarvārthasiddhau ca (19)

19. In *Saudharma*, *Aiśāna*, *Sānatkumāra*, *Māhendra*, *Brahma*, *Brahmottara*, *Lāntava*, *Kāpiṣṭha*, *Sukra*, *Mahāśukra*, *Satāra*, *Sahasrāra*, in *Ānata*, *Prāṇata*, *Āraṇa*, *Acyuta*, in *Navagriveyakas*, in *Vijaya*, *Vaijayanta*, *Jayanta*, *Aparājita* and in *Sarvārthasiddhi* also.

How are *Saudharma* and the rest called kalpas? These are called kalpas by the addition of the suffix '*aṇ*' with four meanings or naturally. How are these the names of the lords? Naturally or by association. How is it? It is as follows. *Sudharma* is the name of the council chamber. That which has this chamber in it is called *Saudharma Kalpa*. Here the suffix '*aṇ*' in the sense of 'it is in this' is added. The lord who is associated with this kalpa is also called *Saudharma*. *Īśāna* is the natural name of the lord. That which is the habitation of *Īśāna* is *Aiśāna*. The suffix '*aṇ*' in the sense of 'his habitation' is used here. By association with it the lord also is called *Aiśāna*. *Sanatkumāra* is the natural name of the lord. '*Aṇ*' is used in the sense of 'his habitation'. *Sānatkumāra Kalpa*. By association with it the lord also is called *Sānatkumāra*. *Mahendra* is the natural name of the lord. The kalpa which is his habitation is *Māhendra*. By association with it the lord also is called *Māhendra*. Similarly it must be understood with regard to the rest. The arrangement must be understood in accordance with the scriptures. Therefore, the kalpas must be taken in pairs along with 'one above the other.' The first pair consists of *Saudharma* and *Aiśāna Kalpas*. Higher up are *Sānatkumāra* and *Māhendra*, higher still *Brahma* and *Brahmottara*, and still higher *Lāntava* and *Kāpiṣṭha*. Higher up are *Sukra* and *Mahāśukra*, higher still *Satāra* and *Sahasrāra*, higher still *Āraṇa* and *Acyuta*. At the top and at the bottom, each kalpa must be understood to have one lord. In the middle there is one lord for every two kalpas. This is the purport: There are four lords for the four kalpas of *Saudharma*, *Aiśāna*, *Sānatkumāra* and *Māhendra*. There is one lord named *Brahma* for the two kalpas of *Brahma* and *Brahmottara*. *Lāntava* is the lord of *Lāntava* and *Kāpiṣṭha Kalpas*. *Sukra* is the lord of *Sukra* and *Mahāśukra Kalpas*. *Satāra* is the lord of *Satāra* and *Sahasrāra Kalpas*. There are four lords for the four kalpas of *Ānata*, *Prāṇata*, *Āraṇa* and *Acyuta*. Thus there are twelve lords for the devas residing in the kalpas.

Mount *Meru* of *Jambūdvīpa* is embedded in the earth to a depth of 1,000 yojanas and is 99,000 yojanas high. Below it is the lower world. That which extends transversely within this range (namely the height of Mount *Meru*) is the transverse world. Above it is the upper world. The crest of *Meru* is of the height of forty yojanas. And the celestial car called *Ṛjuvimāna*, the *Indraka* of *Saudharma Kalpa*, is only one hair's breadth from the crest of Mount *Meru*. Other details must be ascertained from *Lokānuyoga*. Why is the word *nava* mentioned separately as *navasu graiveyakeṣu*? It is intended to indicate that there are other nine *vimānas* called *Anudiśa Vimānas*. By this the *Anudiśas* must be understood to have been included.

The next sutra describes the characteristic differences of *Vaimānikas* from one another.

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधिविषयतोऽधिकाः ॥ २० ॥

Sthitiprabhāvasukhadyutileśyāviśuddhīndriyā-
vadhiviṣayato adhikāḥ (20)

20. There is increase with regard to the lifetime, power, happiness, brilliance, purity in thought-colouration, capacity of the senses and range of clairvoyance.

Owing to the fruition of life-karma acquired by oneself, the soul's association with the body in a particular birth is called lifetime. Capacity to confer benefits or inflict pain on others is superhuman power. Enjoyment of sensuous pleasures is happiness. The splendour of the body, the dress and the ornaments constitute brilliance. The thought-complexions have been mentioned. *Leśyāviśuddhi* is the purity of the thought-complexions. *Indriyāvadhiviṣaya* means the capacity of the senses and the range of clairvoyance. The suffix '*tasi*' denotes that they are superior in these respects. The *Vaimānikas* higher and higher up are superior to those lower and lower down with regard to lifetime and so on.

Increase with regard to lifetime etc. may extend to movement etc. The next sutra is intended to preclude such an unwarrantable interpretation.

गतिशरीरपरिग्रहाभिमानतो हीनाः ॥ २१ ॥

Gatiśarīraparigrahābhimānato hīnāḥ (21)

21. (But) there is decrease with regard to motion, stature, attachment and pride.

Motion is the cause of movement from one place to another. The body is the transformable body. Attachment is fondness for worldly things owing to the fruition of greed. Pride is haughtiness or self-conceit arising from the passion of pride. These grow less and less in the case of *Vaimānikas* higher and higher up. The fondness for pastime in other places becomes less. Hence higher and higher up there is less movement in the case of the celestial beings. The stature of *Saudharma* and *Aisāna* devas is seven cubits, that of *Sānatkumāra* and *Māhendra* six, that of *Brahma*, *Brahmottara*, *Lāntava* and *Kāpiṣṭha* five, that of *Sukra*, *Mahāśukra*, *Satāra* and *Sahasrāra* four, that of *Ānata* and *Prāṇata* three and a half, that of *Āraṇa* and *Acyuta* three, that of the lower *Graiveyakas* two and a half, that of the middle *Graiveyakas* two, that of the upper *Graiveyakas* and *Anudiśavimānas* one and a half and that of the rest *(Anuttaravimānas)* one cubit. Higher and higher up the attachment relating to habitation, dress, retinue, and possessions is less and less. Similarly, higher and higher up pride also is less and less, as the passions grow less and less.

The rule concerning the thought-colouration of the first three orders has been mentioned earlier. Now the rule concerning that of the fourth order is given below.

पीतपद्मशुक्ललेश्या द्वित्रिशेषेषु ॥ २२ ॥

Pītapadmaśuklaleśyā dvitriśeṣeṣu (22)

22. In two, three and the rest (they are of) yellow, rose (pink) and white thought-complexions.

Yellow and pink and white are yellow, pink and white. Those who have yellow, pink and white complexions are called yellow, pink and white complexions. How are the last sounds of *pītā*, *padmā* and *śuklā* made short in the sutra? This takes place according to the rule of *auttarapadikam*[1]. According to this rule, *madhyamā* becomes shortened to *madhyama* in "*drutāyām taparakaraṇe madhyamavilambitayorupasaṁkhyānam.*" Otherwise *pīta* and *padma* and *śukla* are coloured objects. Those who have thought-complexions like these are *pītapadmaśuklaleśyāḥ*.

Now what complexion is for whom? *Saudharama* and *Aiśāna* devas are coloured by yellow thought-complexion. *Sānatkumāra* and *Māhendra* devas are coloured by yellow and pink thought-complexions. Those in *Brahma*, *Brahmottara*, *Lāntava* and *Kāpiṣṭha Kalpas* are actuated by pink thought-complexion. The devas in *Sukra*, *Mahaśukra*, *Satara* and *Sahasrāra Kalpas* are actuated by pink and white thought-complexions, and those from *Ānata* onwards by white thought-complexion. Even here the devas in *Anudiśa* and *Anuttara Vimānas* are actuated by pure white thought-complexion. Now, the mixing up of two complexions is not mentioned in the sutra. Why, then, are these taken together? It is because of association according to worldly usage. For instance when we say, 'Those with umbrellas march', it refers also to some without umbrellas among them. Similarly, one of the two mixed thought-complexions is mentioned here also. How is this interpretation indicated in the sutra? It is taken as follows. In the first two pairs of kalpas the yellow thought-complexion occurs. With regard to *Sānatkumāra* and *Māhendra Kalpas* the pink thought-complexion is not expressly mentioned but implied. In the three pairs of kalpas commencing with *Brahmaloka* the pink thought-complexion prevails. With regard to *Sukra* and *Mahāśukra* the white thought-complexion is not explicitly stated. In the other kalpas from *Satāra* onwards the white thought-complexion prevails, as the pink thought-complexion is not expressly mentioned. Thus there is no fault in the interpretation given.

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[1] *Auttarapadikam* is a compound in which the sense of the last member is the chief one. In such compounds the end-vowels of all the words but the last one become short, by the words taking their corresponding masculine forms. For instance, *drutā madhyamā vilambitā mātrāḥ* become *drutamadhyamavilambitamātrāḥ* (*mātrā*: a prosodial instant; a measure of time in music). Similarly, the end-vowels of *pītā*, *padmā*, and *śuklā* become shortened in the compound *pītapadmaśuklaleśyāḥ*.

Kalpas have been mentioned. What are kalpas?

प्राग्ग्रैवेयकेभ्यः कल्पाः ॥ २३ ॥

Prāggraiveyakebhyaḥ kalpāḥ (23)

23. Prior to *Graiveyakas* are the kalpas.

It is not known wherefrom the kalpas commence. Hence *Saudharma* etc. are taken over (from sutra 19). By this it means that *Saudharma* and the rest up to *Graiveyakas* are the kalpas. It also follows that the others are beyond the kalpas.

Where are *Laukāntikas* included? Among *Kalpavāsis*. How is it?

ब्रह्मलोकालया लौकान्तिकाः ॥ २४ ॥

Brahmalokālayā laukāntikāḥ (24)

24. *Brahmaloka* is the abode of *Laukāntikas*.

Ālaya is that in which one dwells, that is abode. Those who have *Brahmaloka* as their abode are *Laukāntikas*. If so, it would include all the devas residing there. No. The word is taken in its etymological sense. *Brahmaloka* is *Loka*. *Lokānta* is its end or border. Those who are born there are called *Laukāntikas* and not all. Their abodes are situated in the borders of *Brahmaloka*. Otherwise, that which is diffused with birth, old age and death is *loka*, that is *saṁsāra*. *Lokānta* means at the end of it. Those who are at the end of *saṁsāra* (transmigration) are called *Laukāntikas*. All of them have come to the end of transmigration[1]. Coming down from there, they take one birth and attain beatitude.

They have been mentioned in general. Their divisions are mentioned next.

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधारिष्टाश्च ॥ २५ ॥

Sārasvatādityavahnyaruṇagardatoyatuṣitāvyā-
bādhāriṣṭāśca (25)

25. They are *Sārasvata*, *Ādiṭya*, *Vahni*, *Aruṇa*, *Gardatoya*, *Tuṣita*, *Avyābādha* and *Ariṣta* (groups).

Where do these dwell? These eight classes of devas reside respectively in the eight directions of the east, the north, etc. The abode of *Sārasvata* group is in the north-eastern direction, that of *Ādityas* in the east, that of *Vahni* in the south-east, that of *Aruṇa* in the south, that of *Gardatoya* in the south-west, that of *Tuṣita* in the west, that of *Avyābādha* in the north-west and that of *Ariṣṭa* in the north. The particle '*ca*' is intended to include two groups of devas between each pair of those enumerated. It is as follows. Between *Sārasvatas* and *Ādityas* are *Agnyābhas* and *Sūryābhas*. Between *Ādityas* and *Vahnis* are *Chandrābhas* and *Satyābhas*. Between *Vahnis* and *Aruṇas* are *Sreyaskaras* and *Kṣemaṅkaras*. Between *Aruṇas* and *Gardatoyas* are *Vṛṣabheṣṭas* and *Kāmacaras*. Between *Gardatoyas* and *Tuṣitas* are *Nirmāṇarajas* and *Digantarakṣitas*. Between *Tuṣitas* and *Avyābādhas* are *Ātmarakṣitas* and *Sarvarakṣitas*. Between *Avyābādhas* and *Ariṣṭas* are *Maruts* and *Vasus*. Between *Ariṣṭas* and *Sārasvatas* are *Aśvas* and *Viśvas*. All these are independent, as there is no inequality among them. They are celestial sages, as they are devoid of longing for sensual pleasures. They are worthy of veneration by other devas. They are well-versed in the scriptures of fourteen *pūrvas*. They are intent on strengthening the resolve of the *Tirthaṁkaras* at the time of their renunciation.

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[1] They are born in the middle world in the regions of labour and they attain liberation, as liberation is possible only in this terrestrial world of human effort. In the lands of paradise and in celestial regions, the desires are fulfilled instantaneously without any effort. Hence there is no room for labour and endeavour.

16

It has been said that *Laukāntikas* come down from heaven, take a single birth and attain liberation. Is there any such rule relating to the liberation of other devas ?

विजयादिषु द्विचरमाः ॥ २६ ॥

Vijayādiṣu dvicaramāḥ (26)

26. In *Vijaya* and the others the devas are of two final births.

Ādi means of that sort. By this *Vijaya, Vaijayanta, Jayanta, Aparājita* and the nine *Anudiśa Vimānas* are included. What is meant by 'of that sort'? They are supreme lords and are born with right belief. It is argued that *Sarvārthasiddhi* also is included here. No. They are of superior excellence. And from the etymological meaning of the word, they are of one birth, that is reincarnated only once. The final body is with reference to human birth. Those who take two human births are called *dvicaramas*. They come down from *Vijaya* etc. and they are born as men without any fall in their right faith. They practise restraint as saints and are born again in *Vijaya* etc. Again they come down, are born as men, and attain liberation. Hence they are described as of two births.

While describing the dispositions consequent on the rise of karmas, the disposition of the animal state of existence has been mentioned. Again, while describing the duration of life, the sutra, 'Also of the animals' has been added. What are animals ?

औपपादिकमनुष्येभ्यः शेषास्तिर्यग्योनयः ॥ २७ ॥

Aupapādikamanuṣyebhyaḥ śeṣāstiryagyonayaḥ (27)

27. The beings other than celestial, infernal and human beings are animals.

Aupapādikas are celestial and infernal beings. The human beings have been described, while mentioning that human beings live within *Mānuṣottara*. The rest are the transmigrating souls other than these. They are born as animals. Just as in the case of celestial beings and the others, the regions of subhuman beings must also be described. But they are spread throughout the universe. Hence their regions are not mentioned.

The lifetime of infernal, human and subhuman beings has been described. That of devas has not been described, and hence it has to be described. First the lifetime of the first order of devas—namely the Residential devas—is mentioned.

स्थितिरसुरनागसुपर्णद्वीपशेषाणां सागरोपम-
त्रिपल्योपमार्द्धहीनमिताः ॥ २८ ॥
Sthitirasuranāgasuparṇadvīpaśeṣāṇāṁ sāgaro-
pamatripalyopamārddhahīnamitāḥ (28)

28. The lifetime of *Asura*, *Nāga*, *Suparṇa* and *Dvīpa kumāras* and the rest of the Residential devas is one *sāgaropama*, three *palyas*, two and a half *palyas*, two *palyas*, and one and a half *palyas*.

Asura and the others are taken respectively with *sāgaropama* and the rest. This is the maximum duration. The minimum is mentioned later. It is as follows. The lifetime of *Asuras* is one *sāgaropama*, that of *Nāgas* three *palyas*, that of *Suparṇas* two and a half, that of *Dvīpas* two, and that of the other six classes one and a half *palyas*.

The lifetime of *Vyantaras* and *Jyotiṣkas* (the Peripatetic and the Stellar devas) is to be described next in the regular order. But these are passed over and that of the *Vaimānikas* is described next. Why? Their (that of the Peripatetic and the Stellar devas) lifetime is mentioned briefly later on. Among the kalpas the lifetime of the devas in the first two kalpas is mentioned in the next sutra.

सौधर्मैशानयोः सागरोपमे अधिके ॥ २९ ॥
Saudharmaiśānayoḥ sāgaropame adhike (29)

29. In *Saudharma* and *Aiśāna Kalpas* the maximum lifetime is a little over two *sāgaropamas*.

Sāgaropame is dual. Hence the meaning is two *sāgaropamas*.

'More' is the governing rule. Up to what does it apply? Up to *Sahasrāra*. How is this ascertained? From the particle '*tu*' in the later sutra. It follows that the lifetime of *Saudharma* and *Aiśāna* devas is a little over two *sāgaropamas*.

What is the lifetime of the next two?

सानत्कुमारमाहेन्द्रयोः सप्त ॥ ३० ॥

Sānatkumāramāhendrayoḥ sapta (30)

30. In *Sānatkumāra* and *Māhendra* seven.

The maximum lifetime of devas in these two kalpas is a little over seven *sāgaropamas*.

The lifetime of devas from *Brahmaloka* to *Acyuta Kalpa* is indicated next.

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानि तु ॥ ३१ ॥

Trisaptanavaikādaśatrayodaśapañcadaśabhiradhikāni tu (31)

31. But more by three, seven, nine, eleven, thirteen and fifteen.

Seven is the subject in hand. It is added to three etc. Three added to seven, seven added to seven, and so on. Similarly, these must be taken with two, two kalpas. '*Tu*' is intended to indicate particularity. What particularity does it indicate? 'A little over' supplied from the previous sutra (29) is taken only with the first four and not the last two. It is as follows. The lifetime of devas in *Brahma* and *Brahmottara* is a little over ten *sāgaropamas*, that of devas in *Lāntava* and *Kāpiṣṭha* a little over fourteen, that of devas in *Sukra* and *Mahāśukra* a little over sixteen, that of devas in *Satāra* and *Sahasrāra* a little over eighteen *sāgaropamas*, that of devas in *Ānata* and *Prāṇata* twenty *sāgaropamas*, and that of devas in *Āraṇa* and *Acyuta* twenty-two *sāgaropamas*.

The lifetime of the rest is mentioned next.

आरणाच्युतादूर्ध्वमेकैकेन नवसु ग्रैवेयकेषु विजयादिषु सर्वार्थसिद्धौ च ॥ ३२ ॥

Āraṇācyutādūrddhvamekaikena navasu graiveyakeṣu vijayādiṣu sarvārthasiddhau ca (32).

32. Above *Āraṇa* and *Acyuta*, in *Navagraiveyakas*, *Vijaya*, etc. and *Sarvārthasiddhi*, it is more and more by one *sāgara*.

'More' is supplied. It must be taken thus, that is 'more by one and one'.. Why is nine mentioned? It is in order to indicate that in each *Graiveyaka* the lifetime is more by one *sāgara*. Otherwise, the increase in the nine *Graiveyakas* would be only one. In *Vijayādiṣu* the word '*ādi*' denotes kinds. By this the *anudiśas* are included. *Sarvārthasiddhi* is mentioned separately, as there is no minimum. This is the purport. In the lower *Graiveyakas* twenty-three in the first, twenty-four in the second, and twenty-five in the third. In the middle *Graiveyakas* twenty-six in the first, twenty-seven in the second and twenty-eight in the third. In the upper *Graiveyakas* twenty-nine in the first, thirty in the second and thirty-one in the third. In *Anudiśavimānas* thirty-two. In *Vijaya* and the others the maximum duration of life is thirty-three *sāgaropamas*. In *Sarvārthasiddhi* thirty-three only (no minimum).

The minimum is mentioned next.

अपरा पल्योपममधिकम् ॥ ३३ ॥
Aparā palyopamamadhikam (33)

33. The minimum is a little over one *palyopama*.

Palyopama has been explained. *Aparā* is the minimum duration of life. A little over *palyopama*. Of whom? Of *Saudharma* and *Aiśāna* devas. How is it implied?. From the next sutra.

The minimum of the rest is mentioned next.

परतः परतः पूर्वापूर्वाऽनन्तराः ॥ ३४ ॥
Parataḥ parataḥ pūrvāpūrvānantarāḥ (34)

34. The maximum of the immediately preceding is the minimum of the next one (kalpa).

'*Parata*' means higher up. The repetition indicates succession. Similarly with regard to lower down. 'More' is supplied. By this it must be taken thus. It has been said that the maximum lifetime in *Saudharma* and *Aiśāna* is a little over two *sāgaropamas*. That is the minimum lifetime in *Sānatkumāra* and *Māhendra*. The maximum lifetime of devas in

Sānatkumāra and *Māhendra* is a little over seven *sāgaropamas*. And that is the minimum in *Brahma* and *Brahmottara*. Similarly with regard to the rest.

The maximum lifetime of infernal beings has been described. The minimum has not been mentioned in the sutra. Nor is it the subject under consideration. Yet it is described here for the sake of brevity.

नारकाणां च द्वितीयादिषु ॥ ३५ ॥
Nārakāṇām ca dvitīyādiṣu (35)

35. The same with regard to infernal beings from the second infernal region onwards.

What for is '*ca*' used ? It is for taking over the rule just mentioned. What is it ? The maximum of the immediately preceding is the minimum of the next one. From this the following meaning is inferred. The maximum lifetime of infernal beings in the first earth *Ratnaprabhā* is one *sāgaropama*. That is the minimum in the second earth *Sarkarāprabhā*. The maximum lifetime of infernal beings in the second earth is three *sāgaropamas*. And that is the minimum in the third, namely *Vālukāprabhā*.

Thus the minimum lifetime from the second earth onwards has been mentioned. What is the minimum in the first ?

दशवर्षसहस्राणि प्रथमायाम् ॥ ३६ ॥
Daśavarṣasahasrāṇi prathamāyām (36)

36. Ten thousand years in the first.

'The minimum lifetime' is supplied. The minimum lifetime in the first earth is ten thousand years.

What is the minimum lifetime of the Residential devas ?

भवनेषु च ॥ ३७ ॥
Bhavaneṣu ca (37)

37. In the Residential regions also.

What does '*ca*' signify ? It is intended to include the present subject. Therefore, it follows that the minimum lifetime of the Residential devas is also ten thousand years.

If so what is the minimum of the Peripatetic devas ?

व्यन्तराणां च ॥ ३८ ॥
Vyantarāṇāṁ ca (38)

38. Of the Peripatetic also.

The word *'ca'* is intended to include the present subject. Therefore, it is understood that the minimum of the Peripatetic devas is also ten thousand years.

What is the maximum lifetime of these ?

परा पल्योपममधिकम् ॥ ३९ ॥
Parā palyopamamadhikam (39)

39. The maximum is a little over one *palyopama*.

The maximum lifetime of the Peripatetic devas is a little over one *palyopama*.

Now the maximum lifetime of the Stellar devas has to be mentioned.

ज्योतिष्काणां च ॥ ४० ॥
Jyotiṣkāṇāṁ ca (40)

40. Of the Stellar devas[1] also.

'Ca' is intended to supply what has been mentioned above. So it is to be taken in this manner. The maximum lifetime of the Stellar devas is a little over one *palyopama*.

What is the minimum ?

तदष्टभागोऽपरा ॥ ४१ ॥
Tadaṣṭabhāgo aparā (41)

41. The minimum is one-eighth of it.

One-eighth of a *palyopama* is the minimum lifetime of the Stellar devas.

Now special mention has been made of *Laukāntikas*. But their lifetime has not been particularized. How much is it ?

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥ ४२ ॥
Laukāntikānāmaṣṭau sāgaropamāṇi sarveṣām (42)

42. Eight *sāgaropamas* for all *Laukantikas*.

All these *Laukāntikas* are of white thought-complexion. Their stature is five cubits.

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[1] The Stellar celestials include the planets also. Refer to sutra 12.

CHAPTER V

THE CATEGORY OF THE NON-LIVING

The substance of soul (*jīva*), one of the subjects of right faith, has been explained. Now, we have to investigate the substance of non-soul (the non-living or *ajīvas*). The names and the categories (divisions) of the non-soul are mentioned.

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥ १ ॥

***Ajīvakāyā dharmādharmākāśapudgalāḥ* (1)**

1. The non-soul substances (bodies) are the medium of motion, the medium of rest, space and matter.

The term '*kāya*' is derived from 'body'. Here it is applied on the basis of analogy. The non-soul substances are called bodies on the analogy of the body of a living being. In what respect is there analogy ? Just as the body is a conglomeration of matter, so also there is manifoldness of space-points in the medium of motion etc. Hence these substances also are called bodies. *Ajīvāśca* (the non-soul substances) and *te kāyāśca* (bodies) form *ajīvakāyāḥ* (the non-soul bodies). This is a compound formed of an adjective and a noun. It is argued that this type of compound has reference only to things which are discordant, such as *nīla* and *utpala* in *nīlotpala* (the blue lotus). The reply is that herein also there is discordance or irregularity. For the word 'non-soul' applies to time also which is not a multitude, and the word 'body' refers to the soul also. What is the purpose of the word 'body'? The word 'body' is intended to indicate a multitude of space-points. The space-points of the medium of motion are a multitude. The multitude of space-points is indicated in sutra 8, which says that there are innumerable space-points in the medium of motion, the medium of rest and in a single soul. Why, then, should the word 'body' be included here to indicate the multitude of space-points? Here it is indicated in general. On the basis of this, it is determined later that the space-points are innumerable and are neither numerable nor infinite.

Besides these are called bodies in order to indicate that there is no multitude of space-points in time. Time is described later. To exclude space-points to time, the word 'body' (multitude) is mentioned here. The atom (the smallest indivisible unit) is of the extent it pervades (i. e. one space-point), and it has no second space-point. Hence the atom is said to have no space-point. Similarly, the atom of time too is of the extent of one space-point, and so it is said to have no space-point.

These are called by the general name of non-soul, as the characteristic mark of the soul is absent in these. The particular names *dharma*, *adharma*, *ākāśa* and *pudgala* are Jaina terminology.

The word 'substances' (*dravyas*) has been used in previous sutras. What are substances?

द्रव्याणि ॥ २ ॥

Dravyāṇi (2)

2. These (four) are substances (*dravyas*).

That, which is attained through its own, or attains its own, modifications without violating its nature, is a substance. Some say that substance (*dravya*) is that which possesses substanceness (*dravyatva*), but their separate existence is not proved. The association of the stick and the man takes place, as they exist separately. But the substance and its quality do not exist separately in that manner. If there can be union even of two things which do not exist separately, there can be union of a non-existent lotus and the sky, and of a normal person and a second head.[1] If separate existence is admitted, then the invention of the quality of a substance (substanceness) is useless.

Some others say that a collection of qualities is a substance. Even then, if there be no distinction between the qualities and the substance denoted by the assemblage of qualities, the name of substance is not justified. If the distinction be admitted, it is open to the same defects pointed out above.

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[1] That is, if union is admitted between two things which do not exist separately, then there must be lotuses in the sky and men with two heads. But these are not seen.

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But do not the same defects apply to the definition, 'that, which (attains attributes or is attained by attributes) undergoes modifications is a substance'? No. For somehow both distinction and non-distinction are admitted between substance and quality. Hence the name of substance is justified. Neither substance nor quality is perceived without the other. So substance and quality are not distinct. But the two are distinct from the point of view of names, characteristic marks, usefulness, etc. Hence the medium of motion etc. are substances. The subjects under consideration, namely the medium of motion etc. are in the plural. Hence the plural '*dravyāṇi*' is used in the sutra. It is contended that, if there is conformity with regard to number, there must be conformity with regard to gender also. (That is, it must be '*dravyāḥ*' in conformity with '*pudgalāḥ*' in the first sutra.)[1] But this contention has no point. For words never change their usual gender. Therefore, the neuter plural form for *dravya* in the sutra is correct.

The name *dravya* will apply only to the four mentioned in the first sutra. Hence the next sutra is intended to include the other two.

जीवाश्च ॥ ३ ॥
Jīvāśca (3)

3. **The souls also (are substances).**

The word 'soul' has been explained already. The plural is used to indicate the different classes of souls (souls at different stages of development) already described. The particle '*ca*' is intended to supply the word 'substances' from the previous sutra. That is, the souls also are substances. Thus these along with time which is mentioned later constitute the six substances. Now the definition of substance is given later as follows. 'That which has qualities and modes is a substance.' From that definition it follows that the medium of motion and the rest (i. e. the medium of rest, space, etc.) are substances. Then where is the need for enumeration of these as substances? The enumeration is for accurate determination. This excludes earth, water, etc., mentioned in other systems. For instance earth, water, fire, air and mind are included under matter. These are characterized by colour, taste, smell and touch as the sense of sight is. It is not true to say that air and mind do not possess colour, taste, etc. Indeed air possesses colour and so on, as it possesses touch like the pitcher and so on. If it be said that colour, taste and smell are absent in air because these are not perceived by the sense of sight, then it would lead to the negation of atoms also[1]. Water is characterized by smell, as it possesses touch like earth. Fire also is characterized by taste and smell, as it possesses colour like earth. Similarly the mind also is of two kinds, the physical mind and the psychical mind. Therein the psychical mind is knowledge. And knowledge is the attribute of the soul. So it comes under soul. As the physical mind is characterized by colour, taste, smell and touch, it is a modification of matter. The physical mind is characterized by colour, taste, smell and touch; for it is the cause of knowledge like the sense of sight. Now, it is contended that sound (word) which is non-material is also the cause of knowledge. So the reason advanced is fallacious. But this is not true. Sound is material, for it is of the nature of matter. Again, it is contended that we do not see the air and mind producing the effect (*kāryatvam*) of colour, taste, etc., as we do in the case of atoms. We say that such an effect can be produced in their case also. For we admit that all atoms can produce effects containing (all) colours, tastes, smells, etc. There are no atoms of the class of earth, water, fire or air. For all activity proceeds with the intermixture or blending of classes. Direction is included in space. The convention of east, west, etc., in the series or rows of the points of space is based on the rise of the sun etc. For instance, this direction is here. (The east is in this direction of sunrise.)

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[1] *pudgalāḥ* is masculine plural, and *dravyāṇi* is neuter plural.

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[1] If imperceptibility implies non-existence, the existence of atoms also should be denied, as atoms cannot be perceived. But all schools of thought admit the existence of atoms though imperceptible. Hence imperceptibility is no proof of non-existence.

The special characteristics of substances are described next.

नित्यावस्थितान्यरूपाणि ॥ ४ ॥
Nityāvasthitānyarūpāṇi (4)

4. (The substances are) eternal, fixed in number and colourless (non-material).

'*Nityam*' means eternal. It is formed from the verb '*ni*' with the addition of the suffix '*tyaḥ*'.

The substances such as the medium of motion, the medium of rest, etc., never lose (are never dissociated from) their special characteristics of facilitating movement, rest, etc., and their common characteristics of existence etc. Hence these are eternal, because these are indestructible. It is stated later that to be eternal is not to lose its nature of permanence in change. Since the fixed number is not violated, the substances remain fixed in number, and do not at any time exceed the fixed limit of six. So these are said to remain constant. These are colourless as these do not possess colour (form). By negation of colour, the accompanying attributes of taste, smell and touch also are negatived. Hence these are colourless, that is non-material.

Just as the common characteristics of eternity and fixity in number characterize all substances, so non-materiality also would apply to matter. Hence the exception is mentioned.

रूपिणः पुद्गलाः ॥ ५ ॥
Rūpiṇaḥ pudgalāḥ (5)

5. Things which have form constitute matter (*pudgalas*)

Rūpa means form. What is form? The effect of the aggregation of colour, taste, etc. is form. Things which have form are called material objects. Otherwise '*rūpa*' is a word denoting a certain quality. And things which possess this quality are material objects (*rūpins*). It does not however mean that taste, smell, etc., are excluded, as colour is inseparably connected with these. The plural '*pudgalāḥ*' is used in order to indicate the different forms of matter, such as atoms and molecules. These different forms of matter are described later. If it be admitted that matter is formless and one as premordial nature, (as in *Sāṁkhyā* philosophy), it would contradict the manifold effects that are seen.

Is each of the other substances such as the medium of motion divisible like matter ? No.

आ आकाशादेकद्रव्याणि ॥ ६ ॥
Ā ākāśādekadravyāṇi (6)

6. The substances (mentioned in the first sutra) up to space are indivisible wholes (i. e. each is one single continuum).

The particle '*ā*' in the sutra denotes the limit. The substances must be taken in the order in which these are mentioned in the sutra (1). Hence the medium of motion, the medium of rest and space are taken. The word '*eka*' denotes number, and it qualifies the word *dravya*. One and substance is one substance. If so the plural *dravyāṇi* (substances) is unnecessary. The reference to the medium of motion and the other substances implies the plural. It is argued that the principle of brevity is violated by the mention of *dravya* (substance) in the sutra. It should be '*ekaikam*' (each is one) instead of '*ekadravyāṇi*' (each is one substance). Still *dravya* (substance) is included in the sutra, in order to specify that oneness (a single continuous extension) is with regard to substance. With regard to place, time and so on, each substance is innumerable, infinite and so on. It implies that the medium of motion or the medium of rest or space is not many in the manner of souls and forms of matter.

Is there any other peculiarity with regard to these three substances ?

निष्क्रियाणि च ॥ ७ ॥
Niṣkriyāṇi ca (7)

7. These three (the medium of motion, the medium of rest and space) are also without activity (movement).

The mode of a substance arising from internal and external causes, which is the cause of its motion, is called activity. *Niṣkriyāṇi* means without activity or movement. The medium of motion etc. are without such activity (movement). If so there can be no origination. Things like the pitcher are originated (produced) by activity. If there is no origination, there can be no destruction. Hence the definition of all substances as characterized by origination, destruction and permanence cannot be held. No, it is not so. What is the reason? The presence of these can be established otherwise than by activity (movement). Though there is no origination by activity in the case of the medium of motion and the other two, it can be shown otherwise. It is thus. Origination is of two kinds, that is by internal and external causes. Origination by internal cause is described thus. By the authority of the scriptures infinite attributes '*agurulghuguṇas*', which maintain individuality of substances, are admitted. These undergo six different steps of infinitesimal changes of rhythmic rise and fall[1] (increase and decrease). Origination and decay are established by these changes. External causes also produce origination and decay. The media of motion and rest are the causes of motion and rest of horses, cows and others, and space provides accommodation to them. The latter (horses etc.) are different from instant to instant. Hence it follows that the former which are the cause of the latter are also different from instant to instant. Thus origination and decay are attributed. It is objected that, if the medium of motion and the other two are without activity (movement), then these cannot be the cause of motion, rest and accommodation of living beings and forms of matter. For only substances such as water characterized by activity are the cause of the motion and rest of fish and other objects. There is no contradiction. These substances simply help living beings etc. in motion, rest, etc. just as the eyes. For instance, the eyes help in the sight of colour, but these are powerless in the case of a person whose mind is distracted[2]. If inactivity is admitted in the case of the medium of motion etc., it follows that the souls and the forms of matter are characterized by activity (movement). But activity cannot refer to time, as it is not the subject under reference. It is for this reason that time is not included along with these.

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[1] This wave-like process is a common and natural feature of all substances, found in the atom as well as in the mass.

[2] *Dharma* facilitates motion of objects which are impelled to move, but it does not itself impel them to move. It should be interpreted similarly with regard to *adharma* and *ākāśa*.

The term '*kāya*' is included in the phrase *ajīvakāyā* (the non-living bodies). This indicates the existence of space-points. But the extent of space-points is not determined. The space-points are specified in the next sutra.

असंख्येयाः प्रदेशाः धर्माधर्मैकजीवानाम् ॥ ८ ॥

Asaṁkhyeyāḥ pradeśāḥ dharmādharmaikajīvānām (8)

8. There are innumerable points of space in the medium of motion, the medium of rest and in each individual soul.

What cannot be counted is innumerable. Innumerable is of three kinds, the minimum, the maximum, and that which is neither the minimum nor the maximum (i. e. midway between the two). Here the third variety of innumerable is implied. A space-point (*pradeśa*) is the space occupied by an indivisible elementary particle (*paramāṇu*)[1]. The medium of motion, the medium of rest and each soul have the same innumerable space-points. The media of motion and rest are co-extensive with the universe. The soul is of the same number of space-points as the other two. Still the soul is capable of contraction and expansion. So it occupies either a small body or a big one determined by its karmas. But, when the soul expands filling up the universe (prior to liberation), first the central eight points of the soul occupy the centre of the place called *citra vajra patala*, which is underneath Mount *Mandara*. And then the soul spreads filling up the entire universe in all directions[2].

The units (space-points) of *ākāśa* or space are mentioned next.

आकाशस्यानन्ताः ॥ ९ ॥

Ākāśasyānantāḥ (9)

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[1] Though the indivisible elementary particle is not the same as the atom (it is much smaller than the atom), the term 'atom' is used in the translation to denote the ultimate indivisible particle for the sake of simplicity.

[2] See note on *Kevali-samudghāta* on pages 13 and 102.

9. The units of space are infinite.

Space pervades both the universe and the non-universe[1]. Infinite means endless. What is infinite? The space-points of *ākāśa* or space are infinite. The idea of space-points is to be understood as in the previous instance.

The extent of space-points of non-material substances has been mentioned. Now the space-points of forms of matter must be ascertained.

संख्येयासंख्येयाश्च पुद्गलानाम् ॥ १० ॥

Saṁkhyeyāsaṁkhyeyāśca pudgalānām (10)

10. (The space-points) of forms of matter are numerable and innumerable also.

The particle '*ca*' in the sutra includes infinite times infinite also. Some molecules of matter have countable space-points, some others countless and yet others infinite space-points. It is contended that infinite times infinite should be mentioned in the sutra. But it is untenable. For the latter (infinite times infinite) is based on the former (infinite). Infinite is of three kinds, *paritānantaṁ, yuktānantaṁ* and *anantānantaṁ*.

All these are based on the infinite which is common. A contention arises. It is admitted that the universe is of innumerable space-points. How, then, can the universe accommodate molecules of infinite and infinite times infinite space-points? It is contradictory. Therefore it cannot be infinite. No, there is no inconsistency here. The indivisible particles of matter are capable of taking subtle forms, and in such subtle forms even infinite particles of matter can find accommodation in one space-point. And their pervading capacity is also not affected. Therefore, there is no inconsistency in infinite particles of matter (in a subtle state) dwelling in one space-point.

In the previous sutra the forms of matter (*pudgalas*) are mentioned in general. Hence the space-points mentioned will apply also to the indivisible atom. The next sutra is intended to exclude the indivisible particle of matter.

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[1] The space in which the other substances are found is called the universe or *loka*. The empty space outside the universe is called the non-universe or *aloka*. In the non-universe, space alone exists without the other five substances, namely the souls, the medium of motion, the medium of rest, matter and time.

नाणोः ॥ ११ ॥
Nāṇoḥ (11)

11. (There are) no space-points for the atom (indivisible unit of matter).

There are no space-points for the indivisible unit of matter, as it is of the extent of one space-point. One space-point of *ākāśa* (space) is considered without space-point, as there is no splitting or division of space-point. Similarly the indivisible particle of matter is also of one space-point, and there can be no division of the spatial unit. Further there is nothing smaller than an *aṇu* (indivisible particle). So there can be no division of its space-point.

The next sutra is intended to indicate the location of the medium of motion and so on.

लोकाकाशेऽवगाहः ॥ १२ ॥
Lokākāśe avagāhaḥ (12)

12. (These substances—the media of motion and rest, the souls and the forms of matter—) are located in the space of the universe.

The substances mentioned such as the medium of motion are located in the space of the universe, and not outside it. If space is the support of the medium of motion and so on, what is the support of space? The reply is that there is no other support for space. Space is supported by itself. Now the following contention arises. If another support is postulated for the medium of motion and the other substances, another support must be postulated for space also. If that is done, it will lead to infinite regress. But it is not so. There is no substance which is more extensive than space, wherein it can be said to be located. It is infinitefold of all other categories. Hence, from the empirical point of view, space is said to be the receptacle (support) of the medium of motion etc. But, from the intrinsically genuine or exact point of view, all substances are situated in themselves. For instance, if some one asks another, 'Where are you?' he gives the reply, 'I am in myself.' The effect of referring to these as the supporter and the supported (the container and the contained) amounts to only this much. The medium of motion and the other substances do not exist outside the space of the universe. It is contended that the idea or state of the container and the contained applies only to things which come into existence one after the other. For instance the plums are in the basin[1]. In that manner space is not prior to the other substances such as the medium of motion. Hence, even from the empirical point of view, it is not proper to speak of space and the rest as the supporter and the supported. But this is not improper. The idea of the supporter and the supported applies even to things which come into existence at the same time. For instance, we speak of colour etc. in the pitcher and hands etc. in the body. Now what is the universe? That is called the universe, wherein the substances such as the media of motion and rest are seen to exist. Space is divided into two parts, the universe-space and the non-universe-space. The universe has been described. Space in the universe is the universe-space. And beyond it is the infinite non-universe-space. The distinction between the universe and the non-universe is based on the presence of the media of motion and rest. If the medium of motion does not exist in the universe-space, there can be no certain cause of movement. And there can be no distinction of universe and non-universe. If the medium of rest does not exist, there can be no cause assisting rest. Things will not be stationary, or there will be no distinction of universe and non-universe. Therefore, owing to the existence of both the media of motion and rest, the distinction of universe and non-universe is established.

The extent of their pervasiveness is mentioned next.

धर्माधर्मयोः कृत्स्ने ॥ १३ ॥

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[1] The basin is prior to the plums. But from the Jaina point of view all substances are uncreated, self-existing and beginningless. Hence the question of space being prior to the other substances does not arise. Such a view is untenable from the Jaina standpoint.

Dharmādharmayoḥ kṛtsne (13)

13. The media of motion and rest pervade the entire universe-space.

The word 'entire' indicates all-pervasiveness. The media of motion and rest are not situated in the universe like a pitcher in a house. These two pervade the entire universe (without leaving any inter-space) in the manner of oil in the sesamum seeds. And these two interpenetrate without any obstruction, as these are possessed of the capacity of immersion[1].

The material objects having form are different from the non-material substances such as the medium of motion. These extend from one unit of space to numerable, innumerable and infinite units of space. What is the nature of accommodation of material objects ?

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥ १४ ॥

Ekapradeśādiṣu bhājyaḥ pudgalānām (14)

14. The forms of matter occupy (inhabit) from one unit of space onwards.

The compound of one and unit of space is one unit of space. That, which has one unit of space as the beginning, is beginning with one unit of space.

The accommodation of forms of matter in the space-points of *ākāśa* is in diverse ways. From the nature of the compound one unit of space is also taken. For instance, one elementary particle (*paramāṇu*) occupies one unit of space. Two particles either combined or separate occupy one or two units of space. Three particles either combined or separate occupy one, two or three units of space according to the nature of the molecular combination. Similarly, molecules of numerable, innumerable and infinite atoms are accommodated in one, countable and countless units of space. Now, it stands to reason that the non-material substances such as the media of motion and rest can both be accommodated in the same place at the same time without obstruction. But how is it possible in the case of material objects ? It is possible even in the case of material objects, as these are capable of immersion or condensation and of taking subtle forms. For instance, the lights[1] from several lamps in a room intermingle. It should be understood in this manner from the authority of the scriptures also. It has been said as follows.

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[1] This is possible because the media of motion and rest as well as space are non-material.

"The universe is densely (without inter-space) filled with several varieties of infinite times infinite forms of matter of subtle and gross nature in all the directions (i. e. horizontally and vertically)."

What is the nature of penetration of souls in space ?

असंख्येयभागादिषु जीवानाम् ॥ १५ ॥

Asaṁkhyeyabhāgādiṣu jīvānām (15)

15. The Souls inhabit from one of innumerable parts of the universe-space.

'In the universe-space' (*lokākāśe*) is taken over from sutra 12. The universe-space is divided into innumerable parts. Each part may be taken for a unit of space. The souls occupy from a single unit of space[2] onwards. For instance, one soul inhabits one unit of space. Similarly, one soul can permeate two, three, four, five units of space up to the extent of the entire universe. But all the souls taken together permeate the entire universe. Now a contention arises. If one soul occupies one unit of space, how can infinite times infinite souls with their several bodies find room in the universe-space, which is only of the extent of innumerable units of space ? It should be understood that the souls dwell in subtle and gross forms. The gross ones possess bodies which offer obstruction. But even infinite times infinite souls in a subtle state (the lowest category of souls with one sense only) along with their subtle bodies dwell even in the space occupied by a single one-sensed *nigoda jīva*. There is no obstruction among themselves and between them and the gross ones. So there is no contradiction in the fact of infinite times infinite souls residing in the innumerable units of space of the universe.

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[1] Light is a form of matter according to the Jaina view.

[2] i. e. one/innumerable part of the universe-space.

It has been said that each soul is of the same units of space as the universe. How, then, can a soul reside in one unit of space (the universe-space divided into innumerable parts)? Should not each soul permeate the entire universe?

प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ॥ १६ ॥

Pradeśasaṁhāravisarpābhyāṁ pradīpavat (16)

16. (It is possible) by the contraction and expansion of the space-points (of a soul) as in the case of the light of a lamp.

The soul which is non-material somehow assumes material form on account of beginningless bondage. And it dwells in small or big bodies on account of its karmic body by contraction and expansion as the light of the lamp. Therefore, the soul can dwell in one, two, etc. of the innumerable parts of the universe. The light of a lamp lit in an open space extends far and wide. But it extends only to the limit of a dish or a room in which the lamp is placed.

It is contended that the medium of motion and the rest will become one by their commingling with one another because of their reciprocal spatial interpenetration. But it is not so. Though there is reciprocal commingling of the substances, these do not give up their intrinsic nature. "All the substances interpenetrate, they give space (accommodation) to one another, and they commingle with one another. Yet these never give up their own nature."

If so let the distinction in their nature be mentioned.

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥ १७ ॥

Gatisthityupagrahau dharmādharmayorupakāraḥ (17)

17. The functions of the media of motion and rest are to assist motion and rest respectively.

Moving from one place to another is motion. The opposite of this is rest. Motion and rest are motion and rest. That which helps in motion and rest alone is assisting in motion and rest. The media of motion and rest constitute the subject. Assisting is assistance. What is it? Assisting in motion and in rest.

The media of motion and rest render assistance in facilitating motion and rest. If so the dual of *upakāra* must be used. No. The word derived in a general sense does not give up its number even when it is associated with another word. For instance, "The duty of an ascetic is austerity and study."[1] It comes to this. Just as water facilitates the movement of fish, similarly the medium of motion facilitates the movement of souls and forms of matter tending to move. Just as the earth gives support to objects like the horse, similarly the medium of rest is the common medium of rest for souls and forms of matter tending to rest. It is contended that the word '*upagraha*' in the sutra is unnecessary, as the word '*upakāra*' is sufficient. But it is not unnecessary, for it is intended to avoid misinterpretation according to the order of words. Otherwise it would be interpreted thus. The medium of motion assists the motion of souls, and the medium of rest assists the rest of matter. The word '*upagraha*' is used in order to avoid such a misinterpretation.

It should not be argued that the assistance rendered by the media of motion and rest can be attributed to space which is all-pervasive. For space has another function, and it gives room to all substances including the media of motion and rest. If we attribute these several functions to space, then there can be no distinction of universe and non-universe.

Again, it is contended that earth and water are capable of rendering assistance for motion and rest, and hence there is no use of the media of motion and rest. But it is untenable. The earth and water are special causes and the media of motion and rest are general causes. Moreover several causes produce a single effect.

Another question is raised. Since the media of motion and rest are of equal potency, motion and rest will oppose each other and obstruct each other's force. But it is not so, because the media of motion and rest are not active forces but only passive media. Nor should it be said that these do not exist, as these are not seen like the non-existent horns of a donkey.

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[1] The word duty (*kāryam*) is used in a general sense, and it is singular, even when it is associated with austerity and study (*tapaḥśrute* which is dual).

For there is no difference of opinion among the learned of all schools of thought on this point. Indeed all men of wisdom admit the existence of objects visible and invisible. Further, the reason advanced by the disputant is fallacious as far as we are concerned. For non-material substances such as the media of motion and rest are perceived by the omniscient with his perfect knowledge (knowledge *par excellence*). These are also understood by the saints well-versed in the scriptures from the teachings of the omniscient.

If the existence of the media of motion and rest which are beyond the reach of the senses is established from their functions, from what function is the existence of invisible space to be inferred ?

आकाशस्यावगाहः ॥ १८ ॥
Ākāśasyāvagāhaḥ (18)

18. (The function) of space (is to) provide accommodation.

'Assistance' *(upakāra)* is supplied from the previous sutra. The assistance rendered by space is to give room to other substances such as souls and matter. Now, it is proper to say that space gives room to souls and forms of matter which are characterized by activity. But the media of motion and rest are inactive and eternally pervasive. And how can penetration apply to these substances ? The objection is untenable, as penetration is established by convention. For instance, space is spoken of as pervading everywhere, although there is no movement. This is because space exists everywhere. Similarly, though there is no penetration by the media of motion and rest, it is attributed conventionally as these permeate the entire universe-space.

Another question is raised. If the characteristic of space is to give room for other objects, then there would be no obstruction of objects such as stones by steel, adamant and so on and of cows and others by walls etc. But there is obstruction. Hence it is destitute of the nature of giving room for other things. But this objection is untenable. The obstruction in the instances given is mutual between gross objects like steel and stones. So this does not affect the capacity of space to give room to other objects. In the instances given, obstruction is offered by the objects only and not by space. Further steel, wall, etc., are gross objects and they do not give room to each other. This is not the fault of space. Subtle forms of matter do give room to each other. If it is so, this is not the special characteristic of space, as this is present in others also. But there is no contradiction in this.

The capacity to allow common accommodation to all substances is the special characteristic of space. It cannot be said that this characteristic is absent in the non-universe space, for no substance gives up its own inherent nature.

The help rendered by space has been described. Then what is the help rendered by matter?

शरीरवाङ्मनःप्राणापानाः पुद्गलानाम् ॥ १९ ॥

Śarīravāṅmanaḥprāṇāpānāḥ pudgalānām (19)

19. **(The function) of matter (is to form the basis) of the body and the organs of speech and mind and respiration.**

This is improper. What is improper? To the question, 'What is the help rendered by matter?', the definition of matter is given, namely that bodies etc. are the modes of matter. No, it is not improper. The definition of matter is described later as that which is characterized by touch, taste, smell and colour. But here the help rendered by forms of matter to souls is described. The bodies such as the gross ones etc., have been described already. Some of them are invisible because they are subtle. Others are visible.

The karmic matter which is the cause of these bodies is also included in the term bodies. Taking karma as matter, the forms of matter are said to render help to the souls (living beings). But some say that karma is non-material, as it has no form like space. Only gross bodies having forms can be considered material. But it is not so. Karma is material only, for its fruition depends on the contact of material objects. For instance, paddy etc. ripen on contact with water and other things which are material. In the same manner karmas also ripen in the presence of molasses, thorns, etc. Hence karmas must be ascertained to be material.

Speech is of two kinds, physical and psychical. Therein psychical speech is material, as it arises on the destruction-cum-subsidence of energy-obstructing karmas and sensory and scriptural knowledge-obscuring karmas, and on the rise of physique-making karmas of limbs and minor limbs. For in the absence of matter there can be no functioning of psychical speech. Matter prompted by the active soul endowed with this capacity takes the mode of speech. Hence physical speech is also material. Speech is the object of the sense of hearing. Why is it not the object of the other senses? Just as the nose smells odour and is incapable of perceiving taste etc., similarly the other senses are incapable of grasping speech sounds. Is speech non-material? No. For it is perceived through the senses composed of matter, it is obstructed by material objects like the wall and the others, it is intercepted by adverse wind, and it is overpowered by other material causes.

The mind is of two kinds, physical and psychical. The psychical mind characterized by capacity (for comprehension) and consciousness is material, as it is assisted by matter. Similarly, owing to destruction-cum-subsidence of knowledge-covering and energy-obstructing karmas and the rise of name karmas of limbs and minor limbs, particles of matter transformed into mind assist the living beings tending to examining good and evil, remembering things, etc. Hence the physical mind also is material. It is contended by others that mind is a different substance, that it is bereft of colour (form) etc. and that it is of the size of an atom. Hence it is improper to consider it as material. But this contention is untenable. How? Is the mind connected with the senses and the soul or not? If it is not connected, then it cannot be of assistance to the soul, nor can it be of use to the senses. If it is connected, then the atomical mind connected with one point cannot leave that point and be of use to the other parts (of the soul or the other senses). Nor can it be said to rotate like the potter's wheel on account of an invisible force, as there can be no such capacity. The invisible force (*adṛṣta*) is admitted to be the attribute of the non-material and inactive soul. Hence it is also inactive. Being inactive itself, it cannot be the cause of activity elsewhere. For instance, the wind is endowed with activity and touch, and it is naturally the cause of the wafting of plants and trees. But this invisible force is quite different from it, and hence it cannot be the cause of activity.

The soul wishing for the destruction-cum-subsidence of energy-obstructing karmas and the rise of name karmas of limbs and minor limbs, exhales air from the lungs, and it is called the breath of life (*prāṇa*). The same soul inhales air from the atmosphere, and it is called the breath of inhalation (*apāna*). Thus these also are helpful to the soul, as these enable the soul to live.

These—the mind, the exhaled air, and the inhaled air—must be understood to be material. How? These meet with resistance etc. by material objects. The mind stops from functioning by thunderbolt etc. which strike terror in the hearts of living beings. It is also overpowered by intoxicating liquor and the rest. Respiration is obstructed by covering the face with the palm or a cloth. It is also subjugated by phlegm. But a non-material substance cannot be obstructed or subjugated by material objects. It is from this that the existence of the soul is proved. Just as the motion of a puppet equipped with mechanical contrivances for moving the limbs signifies the agent who directs the motions, so also the activities such as inhalation and exhalation prove the existence of the active soul.

Are these alone the help rendered by forms of matter? Or perhaps is there anything else?

सुखदुःखजीवितमरणोपग्रहाश्च ॥ २० ॥

Sukhaduḥkhajīvitamaraṇopagrahāśca (20)

20. **(The function of matter is) also to contribute to pleasure, suffering, life and death of living beings.**

Owing to the presence of the internal causes of karmas, which produce the feelings of delight and anguish, and in consequence of the ripening of external causes such as objects, the disposition of agreeableness or affliction is pleasure or pain. The continuance of respiration in a being owing to the presence of the age-determining karma is called living. The cutting off or destruction of respiration is death. Matter renders help to the soul in these respects. How? These arise in the presence of material causes. It is contended that the word '*upagraha*' in the sutra is unnecessary, as this section deals with '*upakāra*'. But it is not unnecessary. It is intended to indicate the help rendered by matter to material objects. For instance, bronze is purified by certain ashes, water is purified by clearing nuts called *kataka* and steel is tempered with the help of water. The word '*ca*' (also) is intended to include other effects. It sums up another help also rendered by matter. Just as bodies are constituted by matter, the sense-organs such as the eyes also are constituted by matter.

After indicating the assistance given by matter, the help rendered by souls is described.

परस्परोपग्रहो जीवानाम् ॥ २१ ॥

Parasparopagraho jīvānām (21)

21. (The function) of souls is to help one another.

The word *paraspara* means reciprocity of action. *Parasparasya upagraha* means rendering help to one another. That is, the help rendered by the living to one another. What is it? It is mutual help between the master and the servant, the teacher and the taught. The master renders help to the servants by giving them money. And they serve their master by doing him good and protecting him from evil. The preceptor teaches what is good here and in the next world (birth) and makes his disciples follow his teachings. And the disciples benefit their preceptor by their devoted service. What is the purpose of the repetition of the word '*upagraha*'? It indicates that living beings are also the cause of pleasure and pain, and life and death of one another.

If every existing thing must be of help, what is the help rendered by time which is also existent?

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥ २२ ॥

Vartanāpariṇāmakriyāḥ paratvāparatve ca kālasya (22)

22. Assisting substances in their continuity of being (through gradual changes), in their modifications, in their movements and in their priority and non-priority in time, are the functions of time.

The word *Vartanā*[1] (feminine gender) is derived from the root '*vṛtti*' with the causal suffix '*ṇic*' and the passive or abstract suffix '*yuṭ*'. Causes to be continued, continues, or continuance alone is continuity of existence. Substances such as the medium of motion subsist by their own nature in attaining their modes. This is not possible without help from an external cause, which is the characteristic of time. Hence, assistance in the continuity of being (through gradual changes) is the function of (real) time. What is the meaning of the suffix '*ṇic*'? The mode of a substance subsists. Time is causal in this activity. If it were so, time would attain activity. For instance we say, 'The disciple studies, the preceptor helps him to study'. But there is nothing wrong in this. Even an auxiliary cause is spoken of as a causal agent. For instance, we say that the dried cowdung-fire causes the study of a disciple (in cold weather). Here the cowdung-fire is the auxiliary cause. Similarly time is a causal agent. How is it ascertained as time?

There are particular activities, namely instant etc., and cooking etc. accomplished by instants etc. These are referred to as an instant of time, cooking time and so on by convention. But, in this traditional usage of an instant of time and cooking time and so on, the name of time is superimposed.

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[1] The distinction between *vartanā* and *pariṇāma* is not likely to be understood by those who are not acquainted with the Jaina conception of permanence in change or identity in difference. Changes take place in all substances, and yet the substances as substances are permanent. For instance, a piece of gold may be minted into a coin or made into a ring, and thus it undergoes changes. But the gold as such is permanent. Continuity through changes is the characteristic of all substances. Both *vartanā* and *pariṇāma* mean changes. But *vartanā* refers to imperceptible, minute changes that go on incessantly every instant in all substances, whereas *pariṇāma* refers to great changes which are perceptible to the senses and are called modes. See note on *vartanā* on the next page for further details.

And this term 'time' signifies the existence of real time,[1] which is the basis of this conventional time. How?

What is secondary implies the real. The mode of a substance consists of the annihilation of a particular quality and the origination of another quality without vibration. The modes of the soul are anger and so on. The modes of matter are colour etc. The modes of the media of motion and rest and space are due to the rhythmic rise and fall caused by *agurulaghu guṇa*. Movement is characterized by vibration. It is of two kinds, causal and natural. The motion of the cart etc. is causal, and that of the clouds etc. natural. Prior and posterior apply to time as well as to place. Here these apply to time, as this section deals with time. The help rendered to substances in their continuity of being etc. proves the existence of time. It is contended that continuity of existence is sufficient, as modifications etc. are only subdivisions of it. But modifications etc. are not unnecessary. The amplification is intended to indicate the two kinds of time, real time and conventional time. Real time is established by continuity of being, and conventional time is determined by modifications etc. Conventional time is determined (recognized) by modifications in other substances, which are ascertained by others[1]. It is threefold, the past, the present and the future. In real time the conception of time is of primary importance, and the idea of the past, the present and the future is secondary. In conventional time, the idea of the past, the present and the future is of prime importance, and the idea of time is subordinate. For conventional time depends on the substances endowed with activity and on real time.

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[1] *Vartanā*. Imperceptible changes take place incessantly every instant in all substances on account of their own nature. But the external (auxiliary) cause in these minute changes is the substance of time, which is of the extent of space-points of the universe, pervading the entire universe. Each unit of time is distinct and occupies one unit of space. That is, the units of space do not combine and form molecules as do the atoms of matter. Nor do they constitute one single continuum as the medium of motion, the medium of rest or space. The gradual change that takes place in substances owing to the auxiliary cause (of real time) is called *vartanā*. The existence of real time is established by the minute changes that go on in substances. The rice is cooked over the fire in a short interval of time. But the rice has neither been cooked in one instant nor all at once. But every instant, gradual and imperceptible changes have been going on incessantly, with the result the great change (indicated by the larger size of the cooked rice) is perceptible at the end. If minute changes do not take place every instant, then there can be no great change either. Hence, it is established that minute changes have been taking place every instant during the cooking of the rice. And these minute changes take place because of the external cause of time. In this manner, minute changes take place in all substances because of the external cause of time. Time is without activity. Nevertheless time is the auxiliary cause of minute changes taking place in all substances.

What are the special characteristics of matter ?

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥ २३ ॥

Sparśarasagandhavarṇavantaḥ pudgalāḥ (23)

23. The forms of matter are characterized by touch, taste, smell and colour.

What is touched or touching alone is touch. It is of eight kinds, namely soft, hard, heavy, light, cold, hot, smooth and rough. What is tasted or tasting alone is taste. It is of five kinds, bitter, sour, acidic, sweet and astringent. What is smelt or smelling alone is smell. It is of two kinds, pleasant smell and unpleasant smell. Colour is of five kinds, black, blue, red, white and yellow. The foregoing are the principal divisions. And the subdivisions of each of these may be numerable, innumerable and infinite. Those which possess touch, taste, smell and colour constitute matter. The suffix '*van*' is used to denote permanent union. For instance, we speak of the (Indian) fig tree possessing milky juice. A question is raised. Under the fifth sutra, 'Things which have form (colour) constitute matter', it has been explained that form (colour) includes taste, smell and touch also. Thus the characteristics of matter have been established already. Hence this sutra is unnecessary. But this is untenable. The fourth sutra is, 'The substances are eternal, fixed in number and non-material'. That would imply that matter also is non-material like the rest. The fifth sutra was intended to exclude that view. But this is intended to explain the distinctive characteristics of forms of matter.

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[1] This sentence may also be rendered thus. 'An activity, which is ascertained by another (the motion of the sun etc.) and which is the cause of determination of another (duration of karmas etc.), is conventionally called time'. This may be elaborated as follows. 'The instant etc., which are ascertained from the gradually increasing quantity of motion of the sun etc., and which are the cause of determination of the duration of karmas, the conditions of existence, etc. as numerable, innumerable, infinite instants and so on, constitute conventional time.' (See *Rājavārtika*)

The particular forms of matter are mentioned in the next sutra.

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायाऽऽतपोद्योतवन्तश्च ॥ २४ ॥

Śabdabandhasaukṣmyasthaulyasaṁsthānabheda
tamaśchāyā ātapodyotavantaśca (24)

24. Sound, union, fineness, grossness, shape, division, darkness, image, warm light (sunshine) and cool light (moonlight) also (are forms of matter).

Sound is of two kinds. One partakes of the nature of languages and the other is different from it. The first again is of two kinds, sounds which are expressed (indicated) by letters, and sounds which are not expressed by letters[1]. Languages having scripts are rich in literature. The well-developed languages serve as means of intercourse among civilized persons, and other languages among primitive peoples. The latter kind of sounds (i. e. sounds not having scripts) is the means of ascertainment of the nature of superior knowledge amongst creatures with two or more senses[2]. Both these kinds of sounds are produced by the efforts of living beings (i. e. not produced by nature, but made by man etc.).

Sounds not partaking of the nature of languages are of two kinds, contrived and natural. Natural sounds are caused by the clouds and so on. The former are of four kinds.

Tata is that produced from musical instruments covered with leather, namely the drum, the kettle-drum, the large kettle-drum, etc. *Vitata* is that produced on stringed instruments such as the lute, the lyre, the violin and so on. *Ghana* is that produced from metallic instruments, such as cymbals, bells, etc. *Sauṣira* is that produced through wind-instruments such as the flute, the conch, etc.

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[1] i. e. languages with scripts and languages without scripts.

[2] The languages of birds and beasts are referred to here. Superiority in, or excess of, knowledge is to be taken in accordance with increase in the senses. The two-sensed beings are endowed with greater knowledge than the one-sensed beings and so on.

Union is of two kinds, natural and that produced by the efforts of human beings. The first kind of combination of matter is caused by the mixing of smooth and rough particles of matter (positive and negative electric charges) in lightning, meteoric showers, rainfall, fire, rainbow, etc. Union produced by the efforts of human beings is twofold, union of non-living things and union of the living and the non-living. Instances of the union of non-living things are resin, wood and so on. The second kind of union consists of bondage of karma and *nokarma* (which aids the fruition of karmas). Fineness is of two kinds, extreme and relative. Extreme fineness is found in the indivisible atoms. Instances of relative fineness are the wood-apple, myrobalan, plum, etc. Grossness also is similarly of two kinds, extreme and relative. The instance of extreme grossness is the biggest molecule of matter pervading the entire universe. Instances of relative grossness are the plum, myrobalan, wood-apple, palmyra fruit, etc. Shape is of two kinds, that which can be defined and that which cannot be defined. The regular geometrical shapes such as the circle, the triangle, the rectangle, the square, the globe, etc., are instances of the first variety. The clouds etc. may be of various irregular shapes, which cannot be exactly described. These are instances of the latter variety. Division or separation is of six kinds, sawing a piece of wood, grinding barley, wheat, etc. into flour, breaking a pitcher etc. into potsherds and other fragments, threshing out black gram, green gram, etc., dividing mica into many layers and emitting sparks of fire by hammering a red-hot ball of iron etc. Darkness is the opposite of light and obstructs vision. An image (shadow) results from obstruction of light by an object. It is of two kinds, images as seen in a mirror and uninverted images like shadows. In the first of these, the left side becomes right and the right side becomes left. Warm light is heat and light combined, emanating from the sun etc. Cool light is the light issuing from the moon, the firefly (glowworm), jewels, etc. Sound and the rest are the manifestations (modifications) of matter. And those in which these modes are produced are forms of matter. Modifications of matter such as cutting, splitting, etc., described in the scriptures, are included by the particle *'ca'* in the sutra.

The divisions of matter are mentioned next.

अणवः स्कन्धाश्च ॥ २५ ॥

Aṇavaḥ skandhāśca (25)

25. Atoms and molecules (are the two main divisions of matter).

That, which occupies one space-point and possesses the capacity to produce the modes of touch, taste, etc., is called an atom. Owing to the minuteness of its size, the atom is itself the beginning, the middle and the end. It has been said so in the scriptures. "The atom is itself the beginning, the middle and the end. It cannot be perceived by the senses. Ascertain that which cannot be divided as the atom (an infinitesimal particle)." Molecules are collections of atoms, which in their gross state can be taken by the hand and handled. If action is present in a few instances, by synecdoche it can be extended to others in conventional acceptation. Hence the word 'molecule' is applicable also to molecules consisting of two or more atoms, which cannot be handled etc. Though matter is of infinite varieties, still it is divided into two classes on the basis of atoms and molecules. The plural is used in the sutra in order to indicate the infinite varieties of matter included under these two classes of 'atoms' and 'molecules'. The two terms 'atoms' and 'molecules' are mentioned separately, without being combined into a compound, in order to indicate the connection between this and the two previous sutras. The atoms are characterized by touch, taste, smell and colour. Molecules, on the other hand, are characterized by sound, union, fineness, grossness, shape, division, darkness, image, sunshine, moonlight as well as by touch, taste, smell and colour.

Are these modes of matter, atoms and molecules, beginningless, or with a beginning? As these originate, these have a beginning. In that case how are these formed? First the origin of molecules is described.

भेदसङ्घातेभ्य उत्पद्यन्ते ॥ २६ ॥
Bhedasaṅghātebhya utpadyante (26)

26. (Molecules) are formed by division (fission), union (fusion) and division-cum-union.

The splitting of molecules (aggregates) by internal and external causes is division. The collection together of separate things is an aggregate. It is contended that the dual should be used and not the plural, as division and union denote two things. The plural is used to include the third, namely the combined process of division and union. It is thus. By the combination of two separate atoms, a molecule occupying two space-points is formed. By the combination of a molecule of two space-points with one atom or the combination of three atoms, a molecule of three space-points is formed. A molecule of four space-points is produced by the combination of two molecules of two atoms each, of one molecule of three atoms with one atom or of four atoms. Similarly molecules of numerable, innumerable, infinite and infinite times infinite space-points are formed. By the splitting of such molecules, molecules smaller in size up to the smallest one of two atoms are produced. Similarly, by the process of splitting and union (fusion) in the same instant, molecules of two atoms and so on are formed. They are produced by fission from some (molecules) and fusion with others (atoms or molecules). Thus the formation of molecules is described.

Now the origin of the atom is described.

भेदादणुः ॥ २७ ॥
Bhedādaṇuḥ (27)

27. The atom (is produced only) by division (fission).

When a rule is enunciated in an instance which has been established, it is intended for the purpose of definiteness or certainty. The atom is produced by division alone, not by combination, nor by the process of division and combination.

A question is raised. While molecules are satisfactorily explained by union, is it not unnecessary to include division?

No. The purpose of its inclusion is described.

भेदसङ्घाताभ्यां चाक्षुषः ॥ २८ ॥

Bhedasaṅghātābhyāṁ cākṣuṣaḥ (28)

28. (Molecules produced) by the combined action of division (fission) and union (fusion) can be perceived by the eyes.

Though molecules are composed of even an infinite number of atoms, some of them are visible and some invisible. How, then, does the invisible become visible? It becomes visible by the combined process of division and union, and not by division. What is the reason for this? When a molecule of minute size splits, it does not give up its minuteness. Hence it is invisible. Again another minute molecule splits. It combines with another molecule, gives up its minuteness and attains grossness. Then it becomes visible.

The special characteristics of substances such as the medium of motion have been described. But the common characteristic has not been mentioned. This must be described.

सत् द्रव्यलक्षणम् ॥ २९ ॥

Sat dravyalakṣaṇam (29)

29. Existence (being or *sat*) is the differentia of a substance.

That which exists is a substance.

What is existence?

उत्पादव्ययध्रौव्ययुक्तं सत् ॥ ३० ॥

Utpādavyayadhrauvyayuktaṁ sat (30)

30. Existence is characterized by origination, disappearance (destruction) and permanence.

Origination is the attainment of other modes by souls or other substances by means of external and internal causes, without giving up their essential characteristics. For instance, the production of a pitcher from clay. Similarly, the loss of the former mode is disappearance. For instance, the loss of the lump shape of clay in the production of the pitcher. As there is no annihilation or origination of the inherent nature or quality, it is lasting. That is, it is permanent. The quality of being permanent is permanence. For instance, clay continues to exist in the lump, the pitcher and its broken parts. Existence is accompanied by origination, disappearance and permanence. It is contended that union applies to objects which are different. For instance, Devadatta is possessed of a stick. If it were so, the three modes as well as the substance would be lost. But this objection is untenable. The word union is applied somehow from the point of view of distinction even in the case of things which are not different. For instance, there is the usage that the pillar is united with (characterized by) strength. In that case it is proper to call the concomitance of origination, disappearance and permanence as existence. Or the word united (*yukta*) means collected or combined, that is of one's own nature. That is existence is of the nature of origination, disappearance and permanence. It comes to this. Origination and the other two are the distinguishing characteristics of a substance. Substance is the thing defined. From the point of view of modes, these three characteristics (origination etc.) are mutually different from one another and are also different from the substance. From the point of view of substance, these three are not perceived separately from the substance. Hence these are not different, and thus the defined and the definition are both established.

What is the meaning of the term 'eternal' (permanence) mentioned in the fourth aphorism of this chapter?

तद्भावाव्ययं नित्यम् ॥ ३१ ॥

Tadbhāvāvyayaṁ nityam (31)

31. Permanence is indestructibility of the essential nature (quality) of the substance[1].

'Its intrinsic nature'[2] is mentioned in the sutra. What is that? It is that which is the cause of recognition. The remembrance, 'This is that only', is recognition. (This is the same thing I saw yesterday.) That does not occur accidentally. That which is the cause of such a statement is its intrinsic nature (*tadbhāva*). Existing is existence. *Tadbhāva* is its existence, condition or mode. A thing is seen as having the same nature with which it was seen formerly. So it is recognized in the form, 'This is the same as that'. If it be considered that the old thing has completely disappeared and that an entirely new thing is come into existence, then there can be no remembrance. And worldly relations based on it would be disturbed. Therefore, the indestructibility of the essential nature of a substance[1] is determined as permanence. But it should be taken from one point of view. If it be permanent from all points of view, then there can be no change at all. And, in that case, transmigration as well as the way to salvation would become meaningless[2].

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[1] Permanence is the existence of the past nature in the present.

[2] The existence of the past nature in the present.

A contention arises. It is a contradiction to say that a thing is permanent and it is not permanent. If it were permanent alone, there can be no destruction and origination, and impermanence would be negatived. If it were transient alone, there can be no continuance and hence no permanence. But there is no contradiction in that.

अर्पितानर्पितसिद्धेः ॥ ३२ ॥.

Arpitānarpitasiddheḥ (32)

32. (The contradictory characteristics are established) from different points of view.

Substances are characterized by an infinite number of attributes. For the sake of use or need, prominence is given to certain characteristics of a substance from one point of view. And prominence is not given to other characteristics, as these are of no use or need at the time. Thus even the existing attributes are not expressed, as these are of secondary importance (*anarpita*). There is no contradiction in what is established by these two points of view. For instance, there is no contradiction in the same person Devadatta being a father, a son, a brother, a nephew and so on. For the points of view are different. From the point of view of his son he is a father, and from the point of his father he is a son. Similarly with regard to his other designations. In the same manner, substance is permanent from the point of view of general properties. From the point of its specific modes it is not permanent. Hence there is no contradiction. These two, the general and the particular, somehow, are different as well as identical. Thus these form the cause of worldly intercourse.

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[1] i. e. the indestructibility of the past nature in the present.

[2] If the soul were permanent (unchangeable) utterly, then transmigration of the soul as a man, a hell-being and so on and liberation, the end of transmigration, would both be impossible.

A question is raised. That which exists is governed by the doctrine of manifold points of view (relative pluralism). Therefore, it is proper that molecules are formed from matter by division and union. But there is this doubt. Are molecules of two atoms and so on formed by mere union, or is there any peculiarity? The reply is this. When there is union of atoms, these atoms are transformed by combination into one object which is a molecule. If it is so, why is it that certain atoms combine and certain others do not, though all of them are of the nature of matter? Though the atoms are not different as far as their nature as matter is concerned, combination is established on the basis of capacity derived from the effect of mutual differences among infinite modes.

स्निग्धरूक्षत्वाद्बन्धः ॥ ३३ ॥

Snigdharūkṣatvādbandhaḥ (33)

33. Combination of atoms takes place by virtue of greasy (sticky) and dry (rough) properties associated with them.

Owing to internal and external causes, the greasy property (smoothness) is manifested.

Matter possessing it is called greasy. Similarly that which is dry is dry. The two are greasy and dry. Greasiness and dryness are the qualities. Greasiness is the mode characterized by oily (sticky) quality. The opposite of greasiness is dryness (roughness). Greasiness and dryness are the causes of combination of matter. These properties develop combination of two atoms etc. When there is combination of an intermingling nature between two atoms of greasy and dry properties, a molecule of two atoms is produced. In the same manner, the formation of molecules of numerable, innumerable and infinite space-points have to be understood. The greasy property is of one, two, three, four, numerable, innumerable and infinite varieties. The dry property also is exactly so. There are atoms possessing these two properties. Greasiness is present in various degrees in water, goat's milk, cow's milk, buffalo's milk, camel's milk, ghee, etc. Dryness is present in various degrees in dust, a grain of dust, sand, etc. Similarly, it is inferred that in atoms also greasiness and dryness exist in various degrees.

The next sutra is intended to make an exception of undesirable degrees of the two properties of greasiness and dryness, lest the combination based on the two properties should be understood without distinction.

न जघन्यगुणानाम् ॥ ३४ ॥
Na jaghanyaguṇānām (34)

34. (There is) no combination between the lowest degrees of the two properties.

Jaghanyo means the lowest. *Guṇo* means degree. Those which possess the lowest degrees are the lowest degrees. There is no combination between atoms which are characterized by the lowest degree of greasiness or dryness. It is as follows. There is no combination of one degree of greasiness with one, two, numerable, innumerable or infinite degrees of greasiness. In the same manner, there is also no combination of one degree of greasiness with one, two, numerable, innumerable or infinite degrees of dryness. Similarly, it should be understood with regard to one degree of dryness.

If so it would imply indiscriminate combination among all degrees of greasiness and dryness other than those of the lowest degree. The next sutra is intended to mention further exceptions.

गुणसाम्ये सदृशानाम् ॥ ३५ ॥
Guṇasāmye sadṛśānām (35)

35. (There is no combination) between equal degrees of the same property.

The term similar or of the same kind (*sadṛśa*) indicates of the same class. The term 'the same degree' (*guṇasāmyam*) means of equal degree. This is what is implied. There is no combination between two degrees of greasiness and two degrees of dryness, three degrees of greasiness and three degrees of dryness, two degrees of greasiness and two degrees of greasiness, two degrees of dryness and two degrees of dryness. If so, what is the need of the term 'of the same kind'? It is intended to indicate combination of the same kind in case there is difference in the degrees of greasiness and dryness.

From this it follows that there would be combination between atoms of the same kind and the opposite kind, if there be difference in the degrees of greasiness and dryness. The next sutra indicates the particular condition for combination to take place.

द्व्यधिकादिगुणानां तु ॥ ३६ ॥
Dvyadhikādiguṇānāṁ tu (36)

36. But (there is combination) between degrees different by two units.

What is increase by two units? It is four degrees of either property (of greasiness or dryness). The particle *'ādi'* (etc.) indicates manner. What is the manner? It shows increase by two units. By that five degrees etc. are ruled out. This implies combination between similar and dissimilar types of atoms, if there is difference in degrees of either property by two units. There is no combination in all other instances. It is as follows. There is no combination of an atom of two degrees of greasiness with one, two or three degrees of greasiness. But there is combination of it (an atom of two degrees of greasiness) with four degrees of greasiness. The same (greasiness of two degrees), however, does not combine with five, six, seven, eight, numerable, innumerable and infinite degrees of greasiness. Similarly, there is combination of three degrees of greasiness with five degrees of greasiness. But there is no combination of this (greasiness of three degrees) with lesser or greater degrees of greasiness (than two). Greasiness of four degrees combines with six degrees of greasiness, but not with the rest. Similarly, it must be understood in other instances. In the same manner, dryness of two degrees does not combine with that of one, two or three degrees. But it combines with dryness of four degrees. The same does not combine with five and higher degrees of dryness. Similarly, it should be understood that there is combination of dryness of three degrees etc. with that of two degrees higher than itself. It should be understood similarly with regard to dissimilar types (i. e. greasiness and dryness). It is also described in the scriptures. "With the exception of the lowest degree, wherever there is difference of two degrees in greasiness and dryness, there is combination between similar or dissimilar types, such as greasiness with greasiness, dryness with dryness, and greasiness with dryness." The word *'tu'* in the sutra is the qualifying term. It particularizes combination and excludes what is excepted.

For what purpose is combination declared to depend on higher degrees and not on equal degrees?

बन्धेऽधिकौ पारिणामिकौ च ॥ ३७ ॥

Bandhe(a)dhikau pāriṇāmikau ca (37)

37. In the process of combination the higher degrees transform the lower ones.

From this section degree (*guṇa*) is taken. The higher degree is mentioned as the higher. Causing a change means imparting another nature (mode) like treacle. Treacle full of sweetness transforms particles of dust etc. that surround it, by imparting its sweetness to them. Similarly, higher degrees transform lower degrees. So greasiness and dryness of four degrees etc. transform greasiness and dryness of two degrees. For that reason the previous state disappears and another state of four degrees is manifested. Thus combination (oneness) is produced. Otherwise the two would appear separate in spite of union, as in the case of a cloth woven with black and white yarn. If combination is governed by the rule enunciated, the duration of thirty *sāgaropama koṭīkoṭi* of knowledge-obscuring karmas etc. becomes appropriate.

Existence is characterized by origination, destruction and permanence. This is the definition given of the substance. Now substance is defined in another way.

गुणपर्यायवत् द्रव्यम् ॥ ३८ ॥

Guṇaparyāyavat dravyam (38)

38. **That which has qualities and modes is a substance.**

Qualities and modes are qualities and modes. That in which qualities and modes exist is a substance. Here the use of the suffix *'matup'* in the compound has been explained already (under sutra 30), as distinction can somehow be attributed. *Dravya* is somehow different from its qualities and modes. Hence the suffix *'matup'* denoting possession is used here. What are qualities and what are modes? Those characteristics, which are always associated with a substance, are qualities. Those, which are not always associated with a substance, are modes. A substance possesses both. "That which makes distinction between one substance and another is called a quality, and the modification of a substance is called a mode. A substance is associated with these two. Further it is of inseparable connection and permanent."

That, which distinguishes one substance from all others, is its distinctive quality. Only the presence of this quality makes it a substance. If such distinguishing characteristics were not present, it would lead to intermixture or confusion of substances. For instance, souls are distinguished from matter by the presence of qualities such as knowledge. Matter is distinguished from souls by the presence of form (colour) etc. Without such distinguishing characteristics, there can be no distinction between souls and matter. Therefore, from the general point of view, knowledge etc. are the qualities always associated with the soul, and form etc. are always associated with matter. Their modifications, which are separable from particular points of view, are modes. For instance, in living beings, these are knowledge of pitcher, knowledge of cloth, anger, pride, etc., and in matter these are intense or mild odour, colour, etc. The collection or aggregate of these, which somehow is considered different from these, is called a substance. If the aggregate were completely[1] the same, it would negative both substance and qualities. For instance, if there be an aggregate of mutually different qualities, it becomes an identical one, and the aggregate itself would become non-existent, as these are mutually different. In the aggregate, the taste etc. would become different from colour. Then the aggregate would be identical with colour. Colour is different from taste etc., and the aggregate is identical with colour. How, then, would not the aggregate be different from taste etc., which are different from colour? Therefore, the conclusion would be that colour alone is the aggregate. But one colour is not fit to become an aggregate or a collection. Hence it leads to the negation of the aggregate. Since there is no collection of qualities, there would be no substance which has a collection of qualities. Hence it would lead to the negation of substance and qualities. Similarly, it must be considered in the case of taste etc. Therefore, those who admit the collection of qualities must also admit that the collection of qualities is also somehow different from the qualities.

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[1] completely: from all points of view.

The substances, whose characteristic attributes have been described, would alone be entitled to be called substances. Hence the next sutra mentions the substance not referred to.

कालश्च ॥ ३९ ॥

Kālaśca (39)

39. Time also (is a substance).

'Time also' is the sutra. So the question arises, 'What is time also'? Substance is to be substituted. That is, 'Time also is a substance'. How is it? It has the characteristic attributes of a substance. Substance has been defined in two ways. Existence is characterized by origination, destruction and permanence. That which has qualities and modes is a substance. Both these definitions apply to time.

For instance, first the permanence of time according to its internal cause consists in the persistence of its own nature. Origination and destruction of time are based on external causes, and these are also due to internal causes in view of the rhythmic rise and fall effected by *agurulaghu guṇa*. Similarly, the characteristics of time are also of two kinds, general and particular. The distinctive characteristic of time is assisting in the changes of substances, and the general characteristics are such as inanimateness, imperceptibility, subtlety and individuality (*agurulaghu guṇa*). The modes characterized by origination and destruction must be understood. Thus both the definitions of substances are applicable to time. Therefore, it is established that time is a substance like space. The proof of its existence has been declared, as in the case of the medium of motion etc. The differentia of time is instrumentality in the changes of substances.

Why is time mentioned separately? This also must have been mentioned along with the medium of motion and so on, that is in the first sutra, 'The non-soul substances are the medium of motion, the medium of rest, space and matter'. But it should not be considered thus. If time had been included there, plurality of space-points would apply to it. That is undesirable, as we cannot attribute multitude of space-points to time either really or conventionally. With regard to the medium of motion etc., multitude of space-points has been mentioned from the real point of view. For instance, it has been described that the media of motion and rest, space and a single soul are of innumerable space-points. Similarly, multitude of space-points is attributed to the atom with a single space-point figuratively from a certain point of view (*pūrvottarabhāva prajñāpana naya*). But for time there is no multitude of space-points from both points of view. Therefore, there is no spatiality (*kāyatva*) for time.

Now a question is raised. In the seventh sutra, 'These are also without activity', the three substances, the medium of motion, the medium of rest and space are said to be without activity. This would imply that time is characterized by activity in the same manner as souls and forms of matter. So time must have been included in the sixth sutra before space. No, it is not so. Time should not have been included there. 'Up to space each is one substance (a single continuum).' So (if time were included there), one substance (a single continuum) would apply to time also. Therefore, time is mentioned separately here. What is the extent of time if it is manifold ? The static (inactive) particles of time exist throughout the universe-space, each time-particle being located in each space-point. We quote from the scriptures. "Those innumerable substances, which exist one by one in every unit of the universe-space, like heaps of jewels, are the points of time." These are non-material, as these are devoid of qualities such as form (colour).

The extent of real time characterized by instrumentality of change in substances has been described. What is the extent of practical (conventional) time inferred from modifications in substances ?

सोऽनन्तसमयः ॥ ४० ॥
So(a)nantasamayaḥ (40)

40. It (conventional time) consists of infinite instants.

The present consists of one instant. Still time is said to consist of infinite instants, as the instants of the past and the future are infinite. Otherwise, this sutra is intended to determine the extent of real time. Though the point (unit) of time is one, figuratively it is spoken of as infinite, as it is the cause of the continuity of being underlying infinite modes. Further, the instant is the smallest unit of time, and multitudes of instants constitute *āvalikā* etc.

The substance has been defined thus. 'That which has qualities and modes is a substance.' What are qualities ?

द्रव्याश्रया निर्गुणा गुणाः ॥ ४१ ॥
Dravyāśrayā nirguṇā guṇāḥ (41)

41. Those, which have substance as their substratum and which are not themselves the substratum of other attributes, are qualities.

Those, which have substance as their substratum, are '*dravyāśrayā*'. Those without qualities are '*nirguṇā*'. Thus those, which are marked by both these characteristics, are qualities. The qualification 'without attributes' is intended to exclude molecules of two atoms etc. These molecules of two atoms etc. are the receptacle of atoms which constitute the molecules and these also possess qualities. Therefore, these have been excluded by the qualification 'without attributes.'

Some say that modes like the pitcher also have substance as their substratum and are without qualities. So qualities would apply to these modes also. But it is not so. *Dravyāśrayā* (substance as substratum) implies that qualities reside permanently in substance because of the qualifying word permanently understood. Hence modes are excluded[1]. For modes are occasional.

The word *pariṇāma* has been used several times. What is the meaning of *pariṇāma* ?

तद्भावः परिणामः ॥ ४२ ॥

Tadbhāvaḥ pariṇāmaḥ (42)

42. The condition (change) of a substance is a mode.

Or in some system the view prevails that qualities are separate from substance. 'Is that acceptable to you ?' 'No,' says the commentator. From the point of view of signification etc., these qualities are different from substance. Yet these are not different from substance, as they partake of the nature of substance, and are not found without substance. If it is so, what is a mode ? It is explained as follows. Whatever condition or form a substance such as the medium of motion takes, that condition or form is called a mode. It is of two kinds, without a beginning and with a beginning. From the general point of view, facilitating movement in the case of the medium of motion is beginningless. The same is with a beginning from a particular point of view.

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[1] Modes like the pitcher are not permanently associated with substance as qualities.

CHAPTER VI

INFLUX OF KARMA

The second category, namely the non-living, has been expounded. Now it is our turn to interpret the next category of influx (*āsrava*).

कायवाङ्मनःकर्म योगः ॥ १ ॥

Kāyavāṅmanaḥkarma yogaḥ (1)

1. The action of the body, the organ of speech and the mind is called *yoga* (activity).

The words body, mind, etc. have been explained. 'Karma' means action. The action of the body, the organ of speech and the mind is called *yoga* (activity). The vibration of the soul is activity (*yoga*). That is differentiated into three kinds according to the nature of the cause, namely bodily activity, speech-activity and thought-activity. Bodily activity is the vibration set in the soul by the molecules of one of the seven kinds of bodies, consequent on the destruction-cum-subsidence of energy-obstructing karmas. Speech activity is the vibration of the soul consequent on the activity of the molecules composing the organ of speech, formed on the rise of physique-making karmas and on the attainment of capacity for speech by the destruction-cum-subsidence of energy-obstructing and sensory-knowledge-obscuring karmas. Thought-activity is the vibration of the soul consequent on the activity of the molecules composing the mind. The mind is formed when there is the internal cause of destruction-cum-subsidence of energy-obstructing and quasi-sense-obscuring karmas, which is called attainment, and when the requisite molecules which constitute the external cause are available. Even on the destruction of energy-obstructing and knowledge-obscuring karmas, activity in the form of vibration of the soul is present in the omniscient with vibrations.

The threefold nature of activity is admitted. But what is the differentia of influx? The activity of the unliberated soul is influx.

स आस्रवः ॥ २ ॥

Sa āsravaḥ (2)

2. **It (this threefold activity) is influx (*āsrava*).**

Just as water flows into the lake by means of streams, so also karmic matter flows into the soul through the channel or medium of activity. Hence activity, which is the cause of influx of karma, is called influx (*āsrava*).

Karma is said to be of two kinds, namely merit (*puṇya*) and demerit (*pāpa*). Is activity the cause of inflow of these two kinds of karmas indiscriminately, or is there any distinction? This question is answered in the next sutra.

शुभः पुण्यस्याशुभः पापस्य ॥ ३ ॥

Śubhaḥ puṇyasyāśubhaḥ pāpasya (3)

3. **Virtuous activity is the cause of merit (*puṇya*) and wicked activity is the cause of demerit (*pāpa*).**

What is good and what is evil? Killing, stealing, copulation, etc. are wicked activities of the body. Falsehood, harsh and uncivil language are wicked speech-activities. Thoughts of violence, envy, calumny, etc. are wicked thought-activities. The opposites of these are good. How can activity be good or wicked? That activity which is performed with good intentions is good. And that which is performed with evil intentions is wicked. But the distinction is not based on the activities being the causes of auspicious and inauspicious karmas[1]. In that case, there would be no good activities at all, as good activities also are admitted to be the cause of bondage of knowledge-obscuring karmas etc. (by the Jaina)[2]. That, which purifies the soul or by which the soul is purified, is merit

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[1] From the Jaina standpoint, intentions are all-important and not activities in themselves. And the consequences are largely determined by the intentions underlying any activity.

[2] From the real point of view, it is no doubt true that all activities are undesirable, as every kind of activity is the cause of influx and bondage. But from the empirical point of view there is difference. Merit leads to pleasure and demerit to pain.

(*puṇya*), namely that which produces happy feeling etc. That which protects or keeps the soul away from good is demerit (*pāpa*), namely that which produces unhappy feeling etc.

Is this influx the same with regard to effects in the case of all mundane beings, or is there any distinction ? The answer is given in the next sutra.

सकषायाकषाययोः साम्परायिकेर्यापथयोः ॥ ४ ॥

Sakaṣāyākaṣāyayoḥ sāmparāyikeryāpathayoḥ (4)

4. (There are two kinds of influx, namely) that of persons with passions, which extends transmigration, and that of persons free from passions, which prevents or shortens it.

Influx is different according to persons. Persons are of two kinds, namely those actuated by passions and those who are free from passions. The passions are anger, pride, deceitfulness and greed. The passion is called '*kaṣāya*' because it is similar to the decoction of red colour. What is the meaning of comparison? Just as the decoction (dye) of fruits of the Indian fig-tree etc. imparts its colour to clothing, similarly anger etc. are the cause of the union of karma with the soul. Therefore the passions are called *kaṣāyas*. *Sakaṣāya* is the person actuated by passions. *Akaṣāya* is the person who is free from passions. *Samparāya* is *saṁsāra* (transmigration). That karma which leads to *saṁsāra* (transmigration) is called *sāmparāyika*. *Īraṇam* means *īryā*, *yogo* or movement (vibrations). That karma which is caused by vibrations is called *īryāpatha*. These are taken respectively. The influx of the former karma operates in the case of persons of perverted faith actuated by passions (i. e. from the first stage of 'misbelief' up to the tenth stage of spirituality). And the influx of the latter karma takes place in the case of saints free from passions (i. e. from the eleventh spiritual stage of 'subsided delusion', till the end of 'vibratory omniscience'.

The subdivisions of the former influx are given next.

इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ॥ ५ ॥

Indriyakaṣāyāvratakriyāḥ pañcacatuḥpañcapañca-
viṁśatisaṁkhyāḥ pūrvasya bhedāḥ (5)

5. The subdivisions of the former are the five senses, the four passions, non-observance of the five vows and twenty-five activities.[1]

Here five etc. are taken respectively with the senses etc. The senses are five. The passions are four. The non-vows (vowlessness) are five. Activity is of twenty-five kinds. The five senses are the senses of touch, taste, smell, sight and hearing. The four passions are anger, pride, deceitfulness and greed. The five kinds of vowlessness are killing, uttering falsehood, stealing, unchastity and attachment which will be explained later. The twenty-five activities are as follows.

'*Samyaktvakriyā*' is that which strengthens right faith, such as worship of (the true) God, the preceptor, the scriptures and so on. '*Mithyātvakriyā*' is that which tends to misbelief (perverted faith), such as the worship of untrue Gods, etc. '*Prayogakriyā*' is movement (going and returning) of the body etc. '*Samādānakriyā*' is the tendency of the ascetic to neglect or violate the vows after having taken them. '*Īryāpathakriyā*' is walking carefully, by looking on the ground (for living beings which may be trodden and injured). These are five activities.

'*Prādoṣikī kriyā*' is acting in anger. '*Kāyikī kriyā*' is the attempt of a wicked person to act in evil ways. '*Adhikaraṇikī kriyā*' is taking weapons of hurtfulness etc. '*Pāritāpikī kriyā*' is causing pain to the living. '*Prāṇātipātikī kriyā*' is injuring vitalities such as life, the sense-organs, energy and respiration. These are five activities.

'*Darśanakriyā*' is the wish originating from infatuation to see beautiful forms. '*Sparśanakriyā*' is the wish to have pleasurable touch sensations due to passions. '*Prātyāyikī kriyā*' is the invention of novel sense enjoyment. '*Samantānupātakriyā*' is leaving excrements in places frequented by men, women and animals. '*Anābhogakriyā*' is laying the body etc. on the ground without examining or cleaning it (i.e. without taking care that there are no organisms). These are five activities.

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[1] A literal rendering of the text would read as follows. 'The subdivisions of the former are the senses, the passions, the non-observance of the vows and the activities, which are of five, four, five and twenty-five kinds respectively.'

'*Svahastakriyā*' is doing by one's own hand what should be done by others. '*Nisargakriyā*' is approval of injurious or unrighteous activities. '*Vidāraṇakriyā*' is proclaiming others' sins. '*Ājñāvyāpādikī kriyā*' is misinterpreting the injunctions laid down in the scriptures, which one is unable to carry out owing to the rise of conduct-deluding karmas. '*Anākāṅkṣakriyā*' is indifference to observe the injunctions laid down in the scriptures owing to dishonesty or laziness. These are five activities.

'*Prārambhakriyā*' is indulgence in activities such as piercing, hewing, slaughtering and so on, or feeling delight when these are committed by others. '*Pārigrāhikī kriyā*' is persevering in one's attachment to worldly objects. '*Māyākriyā*' is deceitful practice with regard to knowledge, faith, etc. '*Mithyādarśanakriyā*' is confirming another's wrong belief by praising actions based on it. '*Apratyākhyānakriyā*' is not renouncing what should be renounced, owing to the operation of karmas hindering restraint and discipline. These are five activities. In all there are twenty-five kinds of activity.

The senses, the passions and vowlessness are the causes and the twenty-five kinds of activity are the effects. These are the channels of influx of karmas which lead to the cycle of births and deaths.

The threefold activity is common to all living beings. Does it mean that there is no difference in the bondage of karma and the enjoyment of fruit? No, it is not so. Though the activities are found in all living beings, these are of infinite varieties according to their ways of thinking and feeling. This is explained in the next sutra.

तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ॥ ६ ॥

Tīvramandajñātājñātabhāvādhikaraṇavīrya-
viśeṣebhyastadviśeṣaḥ (6)

6. Influx is differentiated on the basis of intensity or feebleness of thought-activity, intentional or unintentional nature of action, the substratum and its peculiar potency.

Owing to external and internal causes, sometimes feeling is intense and at other times it is mild or feeble. One proceeds with the intention of killing a being. This is intentional, for it is done knowingly. Another performs the same action out of intoxication or negligence. This is unintentional, as it is not done knowingly. The substratum is substance. Its energy is its potency. (These vary from instant to instant.) Owing to differences such as these, the nature of influx also differs. The difference in cause leads to difference in effect.

The substratum with its subdivisions is explained next.

अधिकरणं जीवाजीवाः ॥ ७ ॥
Adhikaraṇaṁ jīvājīvāḥ (7)

7. The living and the non-living constitute the substrata.

The characteristic attributes of the soul (the living) and the non-soul (the non-living) have been explained already. If so, why are these mentioned again? It is for indicating that these constitute the substrata. The living and the non-living constitute the substrata, and this special property should be declared. What is it? It is the condition of being the instruments of injury and so on. Some say that the primary substances are two, and so the dual must have been used in the sutra and not the plural. But it is not so, for the modes constitute the substrata. The substance possessed of specific modes is the substratum, and not mere substance. Hence the plural is used. Of what do the living and the non-living constitute the substrata? From the context it means that these constitute the substrata of influx.

The substratum of the living is described first.

आद्यं संरम्भसमारम्भारम्भयोगकृतकारितानुमतकषाय-
विशेषैस्त्रिस्त्रिस्त्रिश्चतुश्चैकशः ॥ ८ ॥
Ādyaṁ saṁrambhasamārambhārambhayogakṛtakāritānu-
matakaṣāyaviśeṣaistristristriścatuścaikaśaḥ (8)

8. The substratum of the living is of 108 kinds.[1]

Complete absorption in a plan to commit violence etc. with passion is called *saṁrambha*. Collecting the necessary materials for it is preparation (*samārambha*). Commencement of it is *ārambha*.

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[1] *Literal version.* The substratum of the living is planning to commit violence, preparation for it and commencement of it, by activity, doing, causing it done and approval of it, and issuing from the passions, which are of three, three, three and four respectively.

[Endeavour (planning), preparation and commencement together make up three.] Activity (*yoga*) has been explained—bodily activity, speech-activity and thought-activity. One may perform an action oneself. Or one may get it performed by another. Or one may approve of what has been done by another. [These again make up three.] Anger, pride, deceitfulness and greed are the four passions. *Viśeṣa* is that which differentiates one thing from another. It is added to every term as follows, kinds of planning, kinds of preparation and so on. The substratum of the living is divided into these kinds. The numbers are added to these four respectively. Planning, preparation and commencement are three. Activities are three. Doing, causing a thing to be done and approval of a thing done are three. The passions are four. This is how these have to be taken, because of the suffix '*suc*' added to the enumerated four things. Each of these attains three and other subdivisions. It is as follows. Bodily endeavour performed by anger. Bodily endeavour performed by pride. Bodily endeavour made by deceitfulness. Bodily endeavour made by greed. Bodily endeavour instigated by anger. Bodily endeavour instigated by pride. Bodily endeavour instigated by deceitfulness. Bodily endeavour prompted by greed. Bodily endeavour approved by anger, bodily endeavour approved by pride, bodily endeavour approved by deceitfulness, and bodily endeavour approved by greed.

These endeavours make up twelve. Similarly, in speech-activity the endeavours make up twelve, and in thought-activity another twelve. These make up a total of thirty-six. Similarly, preparation makes up thirty-six and commencement another thirty-six. Thus the divisions of influx of the substratum of the soul (the living) make up a grand total of one hundred and eight. The term '*ca*' is intended to include the subtypes of each of the passions, namely that which leads to endless worldly existence, that which hinders partial self-discipline (renunciation), that which hinders complete self-discipline and that which hinders perfect right conduct.

The substratum of the non-living is explained next.

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥ ९ ॥

Nirvartanānikṣepasaṁyoganisargā dvicaturdvitri-
bhedaḥ param (9)

9. Production, placing, combining and urging are the substratum of the non-living.

Production, placing, mixing and urging are four. Production is of two kinds. Placing is of four kinds. Mixing is of two kinds. Urging (behaviour) is of three kinds. These are the divisions of the substratum of the non-living. It is contended that the word '*param*' (the other) is unnecessary. In the previous sutra it has been said, 'the first' (i. e. the substratum of the living). Hence it follows that this sutra refers to the other (i. e. the substratum of the non-living). But it is not unnecessary. The word '*param*' has another meaning. Production etc. are different from endeavour and so on. Otherwise, these would be understood as subdivisions of the substratum of the living, as these are the effects of the soul's dispositions.

Production or performance is of two kinds, the substratum of the primary attributes and the substratum of the secondary attributes. The first is of five kinds, namely that of body, speech, mind, inhalation and exhalation. Making objects of wood, clay, etc. or pictures is of the second kind. Placing is of four kinds—placing things on the floor without seeing whether there are insects or not, placing things without properly cleaning the floor, placing the books, the water-pot, the body, etc. quickly in a hurry, and placing these things anywhere without care and not in their proper places even when there is no hurry. Combining or mixing is of two kinds, mixing food, drink, etc., and assembling together things necessary for any act or effect. Urging (behaviour) is of three kinds, urging the body, speech and mind to act. [Thus the influx of karma is dependent on the living and the non-living.]

The influx of karma in general has been explained. Now the causes of the influx of specific karmas must be described. And the causes of the influx of the first two kinds of karmas are described first.

तत्प्रदोषनिह्नवमात्सर्यान्तरायासादनोपघाता ज्ञान-
दर्शनावरणयोः ॥ १० ॥

Tatpradoṣanihnavamātsaryāntarāyāsādanopa-
ghātā jñānadarśanāvaraṇayoḥ (10)

10. Spite against knowledge, concealment of knowledge, non-imparting of knowledge out of envy, causing impediment to acquisition of knowledge, disregard of knowledge and disparagement of true knowledge, lead to the influx of karmas which obscure knowledge and perception.

When someone is giving an exposition of true knowledge, which is the means to the attainment of liberation, another person is spiteful and malignant in his attitude towards it. This is spite (*pradoṣa*). A person seeking knowledge approaches a learned man. But the learned man for some reason or other conceals his knowledge saying that he is ignorant. This is concealment of knowledge. A man is learned. And knowledge is a worthy gift to be given. But out of envy he does not teach others. This is envy (*mātsarya*). Impediment is placing obstacles in the way of a person's acquiring knowledge. Disregard (*āsādana*) is renouncing by word or deed knowledge taught by another. Blaming true knowledge or calling it false is disparagement (*upaghāta*). The two are not the same. Lack of veneration or non-appreciation of true knowledg is disregard. But disparagement is condemning true knowledge as false with the idea of destroying knowledge. Thus there is difference between the two.

Knowledge and perception are indicated by the term 'that' *(tad)* in the sutra. But it is contended that these are not the subjects under discussion, nor have these been mentioned. How, then, can these be indicated by 'that'? The reply is that it can be done from the point of view of the question. 'How is the influx of knowledge-and perception-obscuring karmas caused?' is the question. So, from the point of view of the question, 'that' refers to knowledge and perception. It means spite etc. towards the learned possessed of knowledge and perception and their means, as these are the basis of knowledge and perception. These are the causes of knowledge-and perception-obscuring karmas. It is seen that the same cause can produce several effects. In the same manner, spite etc. can cause the influx of both knowledge-obscuring and perception - obscuring karmas. Or spite etc. relating to knowledge cause the influx of knowledge - obscuring karmas. And those relating to perception (indeterminate knowledge) cause the influx of karmas which obscure perception.

The several causes of the influx of knowledge-and perception-obscuring karmas have been described. Similarly, the causes of the feeling - producing karmas are described next.

दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभयस्थानान्यसद्वेद्यस्य ॥ ११ ॥

Duḥkhaśokatāpākrandanavadhaparidevanānyātma-
parobhayasthānānyasadvedyasya (11)

11. Suffering, sorrow, agony, moaning, injury and lamentation, in oneself, in others or in both, lead to the influx of karmas which cause unpleasant feeling.

Suffering is the feeling of pain. The feeling of sadness at the loss or separation of desirable or useful things is sorrow. The feeling of distress owing to disgrace is agony. Moaning is weeping loudly out of anguish. Injury is depriving one of life, the senses, strength or vigour, and respiration.[1] Lamentation is the loud outcry (wailing) of an afflicted person by recalling the achievements of the departed and giving expression to these in order to evoke sympathy in others and secure help to oneself and others.

Now, since sorrow etc. are only subdivisions of suffering, there is no need to include all these. It is of course true. Still it is desirable or useful to mention a few subdivisions or species belonging to the genus or class to facilitate understanding. When the word cow is not understood, then the particulars such as broken horns, black, white, etc. are mentioned in order to make it understood. Similarly, the influx caused by suffering is innumerable times the spatial units of the universe. And a few of its species are mentioned in order to bring home the countless varieties of influx.

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[1] See pages 62 and 63 (II, 13 & 14).

Owing to the presence of anger, these arise in oneself, in others and sometimes in both. All these promote the influx of karmas (*asadvedya*), which cause unpleasant feeling. If it were so, why should the followers of Arhat practise and preach to others such things as pulling out the hair, fasting and standing in the sun and so on? These cause sufferings to themselves and to others. It is true, but there is nothing wrong in it. Sufferings caused by internal passions such as anger can alone lead to the influx of karmas which cause unpleasant feeling. Now a compassionate surgeon operates a boil on the body of an ascetic free from stings. Though there is cause for suffering, yet there is no bondage of sin. For the presence of mere external cause (without the presence of passion) does not produce influx. So also the ascetic, turning away from the great misery of worldly existence and determined to destroy its cause, practises what is laid down in the scriptures with perfect equanimity in order to attain emancipation. Since there is no evil feeling or wrath or anger even in the presence of suffering, there is no bondage of demerit. Two verses are quoted here.

"Mere pain or pleasure is not the object in curing the disease of a person undergoing treatment. But the person undergoing treatment experiences either pain or pleasure. So also mere pain or pleasure is not the object aimed at by a person following the path to liberation. But a person seeking salvation experiences either pain or pleasure."

The causes, that lead to the influx of karmas which bring about unpleasant feeling, have been described. Now the causes of the influx of karmas which produce pleasant feeling are described.

भूतव्रत्यनुकम्पादानसरागसंयमादियोगः क्षान्तिः शौचमिति सद्वेद्यस्य ॥ १२ ॥

Bhūtavratyanukampādānasarāgasaṁyamādiyogaḥ
kṣāntiḥ śaucamiti sadvedyasya (12)

12. Compassion towards living beings in general and the devout in particular, charity, asceticism with attachment etc.

(i. e. restraint-cum-non-restraint, involuntary dissociation of karmas without effort, austerities not based on right knowledge), contemplation, equanimity, freedom from greed—these lead to the influx of karmas that cause pleasant feeling.

Living beings are those who are born in different conditions of existence owing to the rise of karmas. The devout are those who observe the five vows such as non-injury and so on. They are the householders as well as the ascetics who renounce the world. Fellow-feeling for or distress at the sufferings of others as if these were one's own is compassion. Compassion is to be shown towards all living beings in general and to those who practise the five vows in particular. Bestowing gifts on others with the object of benefiting them is charity. One, who makes an effort to put an end to worldly existence, but has not given up his desires, is called a '*sarāga*'. To restrain oneself from undesirable activities towards living beings and control one's senses is '*saṁyama*'. The *saṁyama* of one who is a *sarāga* or *saṁyama* with attachment is '*sarāga-saṁyama*'. '*Saṁyamāsaṁyama*', '*akāmanirjarā*', and '*bālatapa*' are also included by the word '*ādi*'[1].

'*Yoga*' is concentration or application of mind. The application of the mind in these directions is intended in the sutra. *Kṣānti* (equanimity) is the renunciation of the four passions. Purity is freedom from greed. The worship of the Lord Arhat and rendering help or service to the young, the old and the ascetics, are also included herein. Though living beings include those who observe vows, the latter are mentioned separately, in order to indicate that they deserve compassion chiefly or pre-eminently. All these lead to the influx of karmas causing pleasant feeling.

The causes of the influx of deluding karmas are to be described next. Deluding karmas are of two kinds, those that delude faith and those that delude conduct. The causes of the influx of the first kind are mentioned first.

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[1] '*Asaṁyama*' is the opposite of '*saṁyama*'. The restraint-cum-non-restraint of a householder is called '*saṁyamāsaṁyama*'. '*Akāmanirjarā*' is dissociation of karmas from a person suffering from bondage, imprisonment and so on, without any voluntary effort on his part. '*Bālatapa*' connotes the austerities of a person vitiated by wrong belief.

केवलिश्रुतसंघधर्मदेवावर्णवादो दर्शनमोहस्य ॥ १३ ॥

Kevaliśrutasaṁghadharmadevāvarṇavādo darśanamohasya (13)

13. Attributing faults to the omniscient, the scriptures, the congregation of ascetics, the true religion and the celestial beings, leads to the influx of faith-deluding karmas.

The souls completely freed from the knowledge-obscuring karmas are the omniscients. They possess perfect knowledge. The works composed by the chief disciples of *Tīrthaṁkaras* based on their teachings are the scriptures. The fraternity of ascetics is the congregation of ascetics. The religion consists in non-injury and is based on the teachings of the scriptures. The four orders of celestial beings have been described already. (Chapter IV). Attributing faults to, or slandering, the great ones described above is '*avarṇavāda*'. This is the cause of the influx of faith-deluding karmas. Faults may be attributed in the following ways. "The omniscients eat morsels of food and conduct themselves like ordinary men. The scriptures recommend meat-eating and drinking of wine. The ascetics are base-born and are lacking in cleanliness etc. The religion taught by Lord Jina (*Tīrthaṁkara*) is devoid of merit. Those who follow it will be reborn as demons. The celestial beings eat meat and drink wine."

The causes of the influx of the second variety are described below.

कषायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥ १४ ॥

Kaṣāyodayāttīvrapariṇāmaścāritramohasya (14)

14. Intense feelings induced by the rise of the passions cause the influx of the conduct-deluding karmas.

The passions—anger, pride, deceitfulness and greed—have been described. Rise is ripening. Intense feelings owing to the rise of the passions are the cause of influx of conduct-infatuating karmas.

Therein, one's own being actuated by passions and causing passions in others, blaming the conduct of the ascetics, embracing the guise of an ascetic and vows with a distressed mind and so on, lead to the influx of the passion-feeding karmas. Ridiculing right faith, laughing at those in distress or misery, chuckling in wicked sport, excessive prattle and laughter, and the rest cause the influx of laughter. Desire for strange pleasures, disrelish of vows and minor vows[1], and the others cause the influx of pleasure or liking. Promoting dissatisfaction in others, destroying the pleasures of others, association with the wicked and so on lead to the influx of dissatisfaction. Bewailing oneself, plunging others into sorrow, rejoicing at others' lamentation and the others cause the influx of sorrow. Fearing oneself, causing fear in others and the rest lead to the influx of fear. Disgust at noble deeds and virtuous conduct and the others cause the influx of disgust. Speaking what is untrue, playing tricks upon others, prying into others' faults or weaknesses, intense attachment and the rest cause the influx of the female sex-inclination. Slight anger, mildness, contentment with one's wife and the others cause the influx of the male sex-inclination. Great or intense passions, causing injury to concealed parts, assaulting other women and so on lead to the influx of the neuter sex.

The divisions of the deluding karmas have been described. Next the causes of the influx of life-determining karmas have to be mentioned. The next sutra indicates the causes of the lifetime in which the fruit is experienced till the end of the fixed time.

बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ॥ १५ ॥

Bahvārambhaparigrahatvaṁ nārakasyāyuṣaḥ (15)

15. Excessive infliction of pain and attachment cause the influx of karma which leads to life in the infernal regions.

'*Ārambha*' is activity which causes pain and suffering to living beings. '*Parigraha*' is attachment to objects, namely thinking 'this is mine'. The adjective 'excessive' applies to both. Excessive killing and excessive attachment on the part of anyone cause the influx of life-karma which leads him to hell in the next birth. Perpetual cruel activity such as killing, appropriating others' wealth, excessive attachment to worldly objects and cruel concentration at the time of death arising from black thought-complexion—these cause the influx of life-karma which leads to birth in the infernal regions.

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[1] Minor vows are also referred to as supplementary vows.

The influx of karma leading to the infernal regions has been described. Now the influx of life-karma causing birth in the animal world must be explained.

माया तैर्यग्योनस्य ॥ १६ ॥
Māyā tairyagyonasya (16)

16. Deceitfulness causes the influx of life-karma leading to the animal and vegetable world.

Deceitful disposition of the soul caused by a particular conduct-deluding karma produces the influx of life-karma which leads to birth in the animal world. The preaching of religion from a perverted attitude, lack of good conduct and propriety, desire for cheating others, blue and grey thought-colouration of the soul and mournful concentration during death are the varieties of deceitful conduct.

The influx of life-karma leading to the animal world has been explained. What is the cause of the influx of life-karma leading to birth as human beings?

अल्पारम्भपरिग्रहत्वं मानुषस्य ॥ १७ ॥
Alpārambhaparigrahatvaṁ mānuṣasya (17)

17. Slight injury and slight attachment cause the influx of life-karma that leads to human life.

The causes of the influx of karmas leading to the infernal regions have been described. The opposites of those cause the influx of karma that leads to birth as humans beings. To give a detailed description the following may be included—humility, gentle disposition, excellent behaviour, slight passion, death free from distressful disposition, and so on.

Is that all the influx of life-karma of human beings?

स्वभावमार्दवं च ॥ १८ ॥
Svabhāvamārdavaṁ ca (18)

18. Natural mildness also (leads to the same influx).

The condition of being mild or gentle is mildness or gentleness. To be naturally mild is natural mildness. Natural means without teaching or instruction. This natural mildness also leads to the influx that causes birth as a human being. It is mentioned separately, as it leads to influx that causes birth as a celestial being also.

Is that alone the influx of life-karma of human beings? No.

निश्शीलव्रतत्वं च सर्वेषाम् ॥ १९ ॥
Niśśīlavratatvaṁ ca sarveṣām (19)

19. **Non-observance of supplementary vows, vows, etc. causes the influx of life-karmas leading to birth among all the four kinds of beings (conditions of existence).**

'*Ca*' (etc.) is intended to include what have been referred to. Slight injury and slight attachment are also included herein. The supplementary vows and vows are explained later on. The first part of the sutra means non-observance of minor vows and vows. The second part includes the influx of all the four kinds of life-karmas. Do these lead to birth in heaven also? Yes. Men and women in the lands of paradise without the observance of vows are born in heaven after death.

What is the cause of influx of life in heaven?

सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि दैवस्य ॥ २० ॥
Sarāgasaṁyamasaṁyamāsaṁyamākāma-
nirjarābālatapāṁsi daivasya (20)

20. **Restraint with attachment, restraint-cum-non-restraint, involuntary dissociation of karmas and austerities accompanied by perverted faith, cause the influx of life-karma leading to celestial birth.**

The first two have been explained. Persons confined and bound in prisons are forced to endure hunger, thirst, continence, sleeping on the floor, dirt and distress without any desire on their part. But these lead to dissociation of karmas. This is called involuntary dissociation (*akāma nirjarā*). *Bālatapa* is the observance by a person of perverted faith of austerities involving unscientific and terrible affliction of the body and characterized by fraudulent conduct. These cause the influx of karmas leading to celestial birth.

Is that alone the influx of life in heaven? No.

सम्यक्त्वं च ॥ २१ ॥

Samyaktvaṁ ca (21)

21. Right belief also (is the cause of influx of life-karma leading to celestial birth).

What? 'Influx of heavenly life' is supplied from the previous sutra. Though it is mentioned in general as life in heaven, it means life in the higher heavens commencing from *Saudharma Kalpa*. How is it? It is because 'right faith' is mentioned separately. If so the rule enunciated in the previous sutra would apply uniformly without any distinction. By that it would mean that restraint with attachment and restraint-cum-non-restraint also lead to the life-duration of Residential devas etc. No. For in the absence of right faith, these names (restraint with attachment and restraint-cum-non-restraint) do not arise. Hence these two are included herein. The purport is that these also cause the influx of life-karma leading to birth in *Saudharma Kalpa* and so on[1].

The causes of influx of physique-making karmas have to be explained next. First the influx of inauspicious physique-making or name-karmas is described.

योगवक्रता विसंवादनं चाशुभस्य नाम्नः ॥ २२ ॥

Yogavakratā visaṁvādanaṁ cāśubhasya nāmnaḥ (22)

22. Crooked activities and deception cause the influx of inauspicious physique-making karmas.

Activity has been explained as of three kinds. '*Vakratā*' is crookedness, and hence crookedness of activity. '*Visaṁvādana*' is deceiving others. Now these are not two different things. In fact these are the same. Crookedness is itself misleading others. Of course, it is true. But there is this difference.

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[1] Right belief is mentioned separately. Hence persons with right faith (except those whose bondage of life-karma has been accomplished prior to their attainment of right belief) will be reborn among the fourth order of devas and not among the three lower orders, namely the Residential, the Peripatetic and the Stellar devas. Those practising restraint with attachment and restraint-cum-non-restraint are also characterized by right belief. Hence they also will be reborn in the higher heavens of *Saudharma Kalpa* and so on and not among the three lower orders of celestial beings.

Crooked activities apply to oneself but deception refers to others (i. e. misleading others). For instance, one is engaged in practices which lead to heavenly happiness and emancipation. He is asked by another to leave them off and be engaged in other unwholesome practices. This is deception (*visaṁvādana*). These two cause the influx of inauspicious physique-making karmas. By the term '*ca*' wrong belief, envy, fickleness of mind, use of wrong weights and measures to benefit oneself, censuring others, praising oneself, etc. are included.

What are the causes of the influx of auspicious physique-making karmas?

तद्विपरीतं शुभस्य ॥ २३ ॥

Tadviparītaṁ Śubhasya (23)

23. The opposites of these (namely straightforward activity and honesty or candour) cause the influx of auspicious physique-making karmas.

The opposites are straightforwardness in one's bodily, speech and mental activities and honesty or integrity. The opposites of those included by the term '*ca*' must also be taken, that is reverence towards the virtuous and honouring them, fear of transmigration, avoidance of negligence and so on. These constitute the causes of influx of auspicious physique-making or name-karmas.

Are these alone the causes of physique-making (name) karmas, or is there any speciality? Yes. There is the influx of *Tirthaṁkara* name karma, which is the cause of infinite, incomparable majesty and inconceivable splendour and which effects the conquest of the three worlds. If so let the causes of this influx be enumerated.

दर्शनविशुद्धिर्विनयसंपन्नता शीलव्रतेष्वनतीचारोऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसी साधुसमाधिर्वैयावृत्त्यकरणमर्हदाचार्यबहुश्रुतप्रवचनभक्तिरावश्यकापरिहाणिर्मार्गप्रभावना प्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ॥२४॥

Darśanaviśuddhirvinayasaṁpannatā śīlavrateṣvanatīcāro(a)bhīkṣṇajñānopayogasaṁvegau śaktitastyāgatapasī sādhusamādhirvaiyāvṛttyakaraṇamarhadācāryabahuśrutapravacanabhakti-

rāvaśyakāparihāṇirmārgaprabhāvanā pravacanavatsa-
latvamiti tīrthakaratvasya (24)

24. The influx of Tirthaṁkara name-karma is caused by these sixteen observances, namely purity of right faith, reverence, observance of vows aud supplementary vows without transgressions, ceaseless pursuit of knowledge, perpetual fear of the cycle of existence, giving gifts (charity), practising austerities according to one's capacity, removal of obstacles that threaten the equanimity of ascetics, serving the meritorious by warding off evil or suffering, devotion to omniscient lords, chief preceptors, preceptors and the scriptures, practice of the six essential daily duties, propagation of the teachings of the omniscient, and fervent affection for one's brethren following the same path.

Faith in the path to liberation characterized by detachment preached by Lord Jina is purity of faith, which has been described already. It is characterized by eight qualities, freedom from doubt, freedom from worldly desire, freedom from revulsion, freedom from superstitions, development of one's spiritual capacity, ensuring steadiness of right faith and conduct in others who are prone to swerve from the path, joy and affection towards the right path and those following the path and propagation of the true path. Reverence is homage to the three jewels which lead to liberation and the preceptors and the rest who initiate others in the path to liberation. Faultless observance of the vows of non-injury etc. and the supplementary vows such as giving up anger etc., which safeguard the vows constitute freedom from transgressions. Incessant cultivation of knowledge of the soul and the other categories is constant contemplation of right knowledge. '*Saṁvega*' is the perpetual fear of the cycle of existence or transmigration. Charity is of three kinds, namely giving pure food and right knowledge and dispelling fear by infusing courage. The giving of these to others according to one's capacity is charity. Austerity is voluntary affliction of the body in conformity with the scriptures and one's capacity. When the treasury is on fire, attempts are made to extinguish it, as it benefits all. Similarly, the ascetic is the seat of rare virtues of the vows and the minor vows. Hence any obstacles that threaten him are removed. This is removal of obstacles. When suffering is imminent to the virtuous ascetics, it is warded off by proper methods. Devotion is the worship of the omniscient lords, the chief preceptors, the preceptors, and the scriptures. Practice is performance of the six essential duties at proper times. The propagation of the teachings of Jina is by means of knowledge, austerities, the worship of Jina and so on. Love and affection for one's brethren is similar to the tender love of the cow for her calf. These sixteen observances severally as well as together are the causes for the influx of the name-karma which leads to incarnation as a *Tīrthaṁkara*.

After describing the influx of physique-making karmas, the influx of status-determining karmas has to be explained. The influx of low status-determining karmas is dealt with first.

परात्मनिन्दाप्रशंसे सदसद्गुणोच्छादनोद्भावने च नीचैर्गोत्रस्य ॥ २५ ॥

Parātmanindāpraśaṁse sadasadguṇocchādanodbhāvane ca nīcairgotrasya (25)

25. Censuring others and praising oneself, concealing good qualities present in others and proclaiming noble qualities absent in oneself, cause the influx of karmas which lead to low status.

The intention to proclaim the defects in others whether true or not is censure. Proclaiming virtues is praise. These are taken respectively, that is censure of others and praise of oneself. The non-manifestation of a thing when there is obstruction is concealment. The manifestation of a thing in the absence of obstruction is proclaiming it. These two are taken respectively, that is concealing existent qualities in others and proclaiming non-existent qualities in oneself[1]. These lead to the influx of karmas which determine low status.

What is the cause of influx of high-status-determining karmas?

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[1] This is also interpreted in other works as concealing good qualities present in others and proclaiming noble qualities absent in oneself.

तद्विपर्ययौ नीचैर्वृत्त्यनुत्सेकौ चोत्तरस्य ॥ २६ ॥
Tadviparyayau nīcairvṛttyanutsekau cottarasya (26)

26. The opposites of those mentioned in the previous sutra and humility and modesty cause the influx of karmas which determine high status.

The word 'that' at the beginning of the sutra refers to the influx of low-status-determining karmas just mentioned. '*Viparyaya*' is the opposite of it. What are the opposites? The opposites are disparagement of oneself, praise of others, proclaiming qualities which are present in others and not proclaiming those that are absent in onself[1]. Bowing before the virtuous with veneration is humility. To be free from pride in spite of being great in knowledge and so on is modesty. That is the absence of egotism or haughtiness. These cause the influx of karmas which determine high status.

What is the cause of influx of obstructive karmas?

विघ्नकरणमन्तरायस्य ॥ २७ ॥
Vighnakaraṇamantarāyasya (27)

27. Laying an obstacle is the cause of the influx of obstructive karmas.

Charity etc. have been explained already. Laying or causing obstacles to these is the cause of influx of obstructive karmas. Now an objection is raised. Censure, concealment of knowledge, etc. have been described as specific causes for the influx of knowledge- and perception-obscuring karmas and so on. Are these specific causes for the influx of particular karmas or common causes for the influx of all karmas without any distinction? If these are admitted to be specific causes, then it will contradict the scriptures. For it is said in the scriptures that the seven karmas with the exception of life-determining karma flow into the soul simultaneously every instant. That will be a contradiction. If, on the other hand, censure, concealment of knowledge, etc. are considered as common causes, then it is not proper to mention these as specific causes. The justification is this. With regard to space-bondage there is no fixed relation between the enumerated activities and the particular karmas. But from the point of view of fruition of karmas (enjoyment of fruit), the activities such as censure and concealment of knowledge become specific causes for the particular karmas.

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[1] The latter half of this sentence is also interpreted by other writers as proclaiming the good qualities of others and not proclaiming one's own good qualities.

CHAPTER VII

THE FIVE VOWS

At the beginning of the previous chapter describing influx, it was said that virtuous activity is the cause of merit. It was mentioned in general. Now it is explained in detail. What is auspicious activity (influx)?

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ १ ॥

Hiṁsānṛtasteyābrahmaparigrahebhyo viratirvratam (1)

1. Desisting from injury, falsehood, stealing, unchastity and attachment is the (fivefold) vow.

The sutras that follow describe injury etc. as severance of vitalities out of passion and so on. Abstaining from these is called the vow. The vow is the deliberately declared and self-imposed observance. For instance, it is in the form of 'this must be done' or 'this must not be done.' How is the ablative case applicable to unsteady or impermanent thoughts of violence etc.?[1] It is appropriate to speak of permanence or steadiness in the case of disappearance of discriminating knowledge. Let us take the following instance. A man desists from virtue. The indiscriminate person reflects that virtue is difficult to be practised. And he concludes that the fruit of virtue is imaginary, that is a matter of faith only. Then he desists from virtue. In the same manner, another man who is far-sighted reflects as follows. These thoughts of injury etc. are the cause of sin or demerit. And those who are engaged in sinful activities are punished here itself by the king and his authorities and are subjected to suffering later (in the next world). Thus he concludes with his discriminating knowledge and desists from such thoughts. Therefore, through the intellect or discrimination, the meaning of steadiness is appropriate. The word 'desisting' (abstaining) is added to every one of the terms—desisting from injury, desisting from falsehood, desisting from stealing, desisting from unchastity and desisting from attachment. Non-injury is mentioned first, as it is the most important of the vows. Just as the surrounding fence protects the corn, so also truth etc. safeguard non-violence. From the point of view of *sāmāyika cāritra* (equanimity or concentration of mind), which consists of desisting from all kinds of harmful activities, the vow is one. And the same vow is spoken of as five from the standpoint of re-initiation (*chedopasthāpanā cāritra*). Now, is it not improper to describe non-violence etc. as the cause of influx, as these are included in stoppage of influx ? Self-control and regulation of activities are mentioned as the causes of stoppage of influx. There the vows are included among the ten kinds of moral virtues or discipline. But there is no contradiction. There the reference is to the negative aspect of the stoppage of influx which is characterized by abstinence. Here it is the positive aspect of active life that is emphasized. When violence, falsehood, stealing, unchastity and attachment are discontinued, non-violence, truth, non-stealing, chastity and detachment are practised. And it aids the means of stoppage of influx, namely self-control and so on. The ascetic who practises the vows easily stops influx. Hence the vows are mentioned here separately. Now, should not the sixth minor vow of abstaining from eating at night be added here ? No. It is included among observances of the vow of non-violence. These are enumerated below. Among these is mentioned the practice of examining the food before eating to see that there are no organisms in it.

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[1] *Dhruvam apāye.* The ablative is used in the departing of a permanent thing.

The subdivisions of the fivefold vow are given below.

देशसर्वतोऽणुमहती ॥ २ ॥

Deśasarvato aṇumahatī (2)

2. (The vow is of two kinds), small and great from its being partial and complete.

Deśa means partial. *Sarva* means complete. *Deśa* and *sarva* are partial and complete. *Deśasarvataḥ* means from being partial and complete. Desisting is supplied from the previous sutra[1]. These are taken respectively. Partial abstinence is a small vow, and complete abstinence is a great vow. Each vow is of these two kinds. The practice of these vows with vigilance dispels sufferings, just as an excellent specific removes disease.

For what purpose and in what manner should the vows be practised or observed?

तत्स्थैर्यार्थं भावनाः पञ्चपञ्च ॥ ३ ॥
Tatsthairyārthaṁ bhāvanāḥ pañcapañca (3)

3. For the sake of strengthening the vows, there are five observances[2] for each of these.

In order to strengthen the vows, the five observances (contemplations) of each of the vows must be ascertained.

If so, what are the observances of the vow of non-injury?

वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥ ४ ॥
Vāṅmanoguptīryādānanikṣepaṇasamityālokitapā-
nabhojanāni pañca (4)

4. Control of speech, control of thought, regulation of movement, care in taking and placing things or objects, and examining food and drink, are five.

These are the five observances of the vow of non-injury.

What are the observances of the second vow?

क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचि-
भाषणं च पञ्च ॥ ५ ॥
Krodhalobhabhīrutvahāsyapratyākhyanānyanuvīci-
bhāṣaṇām ca pañca (5)

5. Giving up anger, greed, cowardice or fearfulness and jest, and speaking harmless words are five.

These are the five observances of the vow of truthfulness. *Anuvīcibhāṣaṇaṁ* means blameless speech.

What are the observances of the third vow of non-stealing?

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[1] *Aṇumahatī* has neuter ending, as the expression refers to *vratam* which is in the neuter.

[2] *Bhāvanā* is generally rendered as contemplation or meditation. But from what follows 'observance' may be taken as a better rendering.

शून्यागारविमोचितावासपरोपरोधाकरणभैक्षशुद्धि-
सधर्माविसंवादाः पञ्च ॥ ६ ॥

Śūnyāgāravimocitāvāsaparoparodhākaraṇabhaikṣa
śuddhisadharmāvisaṁvādāḥ pañca (6)

6. Residence in a solitary place, residence in a deserted habitation, causing no hindrance to others, acceptance of clean food and not quarrelling with brother monks, are five.

Living in vacant or unoccupied places such as the cave, the hill, the hollow of a tree, etc., living in places vacated by others, causing no hindrance to others, living on clean food free from organisms as laid down in the scriptures, and not quarrelling with those following the same path, saying, 'This is mine, that is yours.' These are the five observances of the vow of non-stealing.

What are the observances of the fourth vow of continence or chastity?

स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षणपूर्वरतानुस्मरणवृष्ये-
ष्टरसस्वशरीरसंस्कारत्यागाः पञ्च ॥ ७ ॥

Strīrāgakathāśravaṇatanmanoharāṅganirīkṣaṇa-
pūrvaratānusmaraṇavṛṣyeṣṭarasasvaśarīra-
saṁskāratyāgāḥ pañca (7)

7. Giving up listening to stories that excite attachment for women, looking at the beautiful bodies of women, recalling former sexual pleasure, delicacies stimulating amorous desire and adornment of the body, constitutes five.

Renunciation is added to each of these, that is renunciation of listening to stories exciting attachment for women, renunciation of the sight of beautiful women and so on. These are the five observances of the vow of chastity.

What are the observances of the fifth vow of detachment?

मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥ ८ ॥

Manojñāmanojñendriyaviṣayarāgadveṣa
varjanāni pañca (8)

8. Giving up attachment and aversion for agreeable and disagreeable objects of the five senses constitutes five.

Renouncing attachment and aversion in the presence of agreeable and disagreeable objects of the senses characterized by touch etc. constitutes the five observances of the vow of non-attachment.

The observances for strengthening the vows have been described. Are there other contemplations also with regard to injury etc., which also lead to steadiness in practising the vows? Yes. It is also with regard to the opposites.

हिंसादिष्विहामुत्रापायावद्यदर्शनं ॥ ९ ॥

Hiṁsādiṣvihāmutrāpāyāvadyadarśanaṁ (9)

9. The consequences of violence etc. are calamity and reproach in this world and in the next.

Calamity is the tendency to destroy activities which lead to prosperity and bliss. One must contemplate that violence etc. lead to calamity and shame in this life and in the life to come. A few instances are given. He who commits violence is always agitated and afflicted and is always actuated by animosity. He is also subjected to pain, imprisonment and suffering in this life. And after death he takes an inauspicious birth. He becomes also despicable. Hence it is good to give up causing injury etc.

In the same manner, the person who speaks falsehood becomes untrustworthy. And he is meted out punishment such as the cutting off of the tongue. He is also subjected to various sufferings by the vindictive persons who have been afflicted by his falsehoods. After death he is plunged into miserable life in his next birth. He is despised too by others. Hence it is good to renounce falsehood.

Similarly the thief, who is intent on depriving others of their possessions, causes affliction (anxiety) to all. In this world itself he is beaten, given blows, put in bonds, and subjected to mutilation of hand, leg, ear, tongue, upper lip and so on. His property is confiscated. And after death he takes an inauspicious birth and becomes despicable. Therefore it is good to desist from stealing.

Similarly an unchaste person, with his mind agitated by lustful passion and amorous excitement, loses his control over himself. Naturally he suffers from blows, bonds and other torments, like the infatuated wild elephant tricked by a female elephant. Being infatuated he is unable to discriminate between good and evil. And he does not do anything that is right or proper. His intercourse with other women results in promoting hatred and enmity, and he is subjected to mutilation of the genitals, blows, bonds and confiscation of property. After death he takes a low birth and becomes despicable. Therefore it is good to desist from incontinence.

In the same manner, the man with possessions is assailed by robbers, just as the vulture with a piece of meat in its beak is attacked by other birds. He also contracts many evils in the course of his efforts to earn and safeguard wealth. Nor does he find contentment with any amount of wealth, like the fire which consumes any quantity of fuel. As he is subjugated by greed, he pays no heed to what ought to be done and what ought not to be done. After death he takes a mean birth, and he is also despised as an avaricious person. Therefore, it is good to desist from attachment to possessions. Thus the consequences of injury etc. such as calamity and reproach should be contemplated.

Other thoughts for contemplation relating to injury etc. are mentioned.

दुःखमेव वा ॥ १० ॥

Duḥkameva vā (10)

10. Or sufferings only (result from injury etc.).

It should be contemplated that injury etc. are sufferings, for these are the causes of sufferings. For instance, we say that food is life, or even wealth is life, as wealth begets food, and food sustains life. So also injury etc. are the causes of karmas which produce unpleasant feelings. Sufferings are caused by these karmas. And injury etc. are figuratively referred to as sufferings, being the causes of these karmas, which in their turn bring about unpleasant feelings. That these are sufferings only is adduced by one's own experience as well as by that of others. Now, how can all these be said to be sufferings, as happiness is experienced from pleasures derived from objects? But it is not happiness, since it only relieves pain for the moment, as scratching in the case of a person suffering from itch or scabies.

Again other attitudes are described.

मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिककिलश्यमानाविनेयेषु ॥ ११ ॥

Maitrīpramodakāruṇyamādhyasthāni ca
sattvaguṇādhikakliśyamānāvineyeṣu (11)

11. **Benevolence towards all living beings, joy at the sight of the virtuous, compassion and sympathy for the afflicted, and tolerance towards the insolent and ill-behaved.**

The desire that others should be free from suffering and pain is benevolence. Fervent affection as well as veneration in the presence of the virtuous is joy[1]. The disposition to render assistance to the afflicted is compassion. Tolerance or unconcern is freedom from attachment and repulsion based on desire and aversion. Those who are afflicted in several kinds of wombs owing to the ripening of inauspicious karmas are the living beings. The virtuous are those in whom right knowledge etc. abound. The afflicted are those who suffer from anguish and distress on the rise of unpleasant feeling-producing karmas. The ill-behaved are those who don't listen to the truth and don't cultivate virtues. Benevolence etc. must be practised towards living beings and others respectively —that is, benevolence towards all living beings, devotion to the virtuous, compassion towards the tormented and unconcern towards the indecorous and insolent persons. He who conducts himself in this manner is able to practise non-violence and other vows to perfection.

Again some other ways of contemplation are described.

जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ॥ १२ ॥

Jagatkāyasvabhāvau vā saṁvegavairāgyārtham (12)

12. **Or the nature of mundane existence (the universe) and the body (may also be contemplated) in order to cultivate awe at the misery of worldly existence and detachment to worldly things.**

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[1] Joy denotes fervent affection as well as esteem for the virtuous.

The universe is eternal without beginning and end. It resembles the caneseat, the cymbals and the drum. In this universe the living beings have been roaming about, enduring misery in womb after womb, in the beginningless cycle of births and deaths throughout infinity. There is nothing permanent here. Life is as uncertain as the bubbles that float on water. And riches which beget worldly happiness are evanescent like the clouds and lightning. By contemplating thus on the nature of worldly existence, a wholesome awe of worldly existence is attained. The body too is transitory by nature, full of suffering and pain, worthless and unclean. By contemplating on the nature of the body, the desire for sensual pleasures is removed, and the attitude of non-attachment is cultivated. Therefore, the nature of the universe and the body must be contemplated.

Desisting from injury etc. has been described as vow. But we have not been told what injury etc. are. Now these are explained one after another. First injury is defined.

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ १३ ॥

Pramattayogātprāṇavyaparopaṇaṁ hiṁsā (13)

13. The severance of vitalities out of passion is injury.

Pramāda connotes passion. The person actuated by passion is *pramatta.* The activity of such a person is *pramatta yoga.*

The ten vitalities[1] (life-principles) are the five senses and so on. The severance of the vitalities that are present (all the ten vitalities are not present in all living beings) is called injury. It is wicked as it causes pain and suffering to living beings. The qualifying phrase 'arising from passionate activity' is intended to indicate that mere severance of the vitalities is not wicked. "Even with the severance of life one is not stained with the sin of injury." Again it has been said thus in the scriptures. "When a monk goes on foot with carefulness, sometimes small insects get crushed under his feet and die. Still there is not the slightest bondage of sin in his case. From the spiritual standpoint, infatuation is called attachment." Now, has it not been admitted that mere passionate attitude even without the severance of vitalities constitutes violence? "He who acts with negligence commits injury whether death is caused to organisms or not. And he who proceeds with proper care does not contract bondage of karma by mere injury." Yes, it is true. But there is no inconsistency in this. Even in the case of the person with negligence there is severance of life-principles at least in thought. It has been said thus in the scriptures. "He who has passions causes injury to himself by himself. Whether injury is then caused to other living beings or not, it is immaterial."

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[1] The vitalities or life-principles are ten, namely the five senses, energy, respiration, life-duration, the organ of speech and the mind. The one-sensed lives possess four vitalities, the two-sensed six, the three-sensed seven, the four-sensed eight, the irrational five-sensed nine and the rational five-sensed all the ten. See pages 62 and 63 (II, 13 & 14).

Injury has been defined. What is the definition of falsehood mentioned next to injury? This question is answered in the next sutra.

असदभिधानमनृतम् ॥ १४ ॥

Asadabhidhānamanṛtam (14)

14. Speaking what is not commendable is falsehood.

The word '*sat*' is a laudatory term. What is not laudable is '*asat*'. Speaking what is not laudable is falsehood. *Ṛtam* is truth. What is not *ṛtam* is *anṛtam*. *Anṛtam* is falsehood. What is it then that is not laudable? That which causes pain and suffering to the living is not commendable, whether it refers to actual facts or not. It has already been said that the other vows are intended to safeguard the vow of non-injury. Therefore, it must be taken that words that lead to injury constitute falsehood.

Then stealing, which is mentioned next to falsehood, is defined.

अदत्तादानं स्तेयम् ॥ १५ ॥

Adattādānaṁ steyam (15)

15. Taking anything that is not given is stealing.

Taking anything which is not given is called theft. If so the letting in or taking in of karmic and *nokarmic* particles would be tantamount to theft, as these are not given by anybody. No, it is not a fallacy. The convention regarding theft can refer only to things to which giving and not giving apply. How does it follow? It is implied in the use of the term 'not given'. Even then when the ascetic moves about for food, he enters roads and gateways. But that will not constitute stealing, as these are left free for anyone to pass through. For instance, the ascetic does not enter gateways which are closed, as these are not left free. Otherwise 'out of passion' is supplied from the previous sutra. The taking of anything out of passion is called stealing. And there is no passion in the ascetic who passes through the streets. Hence it follows that activity actuated by impure thought is stealing, whether external objects are taken or not.

The fourth vow of unchastity is defined then.

मैथुनमब्रह्म ॥ १६ ॥
Maithunamabrahma (16)

16. Copulation is unchastity.

Mithunam is the desire of man and woman (members of the opposite sexes) to embrace each other owing to the rise of conduct-deluding karmas. The activity of a couple is *maithunam*, but not all activities. How is it so? It is well-known to all that copulation is the action of man and woman prompted by sexual desire. Similarly, the texts referring to the desire of a mare and a stallion indicate the same thing. Moreover 'out of passion' is supplied. By that, action leading to sexual pleasure of a couple is alone included and not all activities. That which develops virtues such as non-injury is chastity. Not chaste is unchaste. What is it? It is copulation. Copulation promotes injury etc. He who indulges in copulation causes injury to immobile and mobile beings. He utters falsehood, takes away things not given, and accumulates possessions both living and non-living.

The fifth, namely attachment to possessions, is defined next.

मूर्च्छा परिग्रहः ॥ १७ ॥
Mūrcchā parigrahaḥ (17)

17. Infatuation is attachment to possessions.

It is said '*mūrcchā*'. What is *mūrcchā* (infatuation)? *Mūrcchā* is activity relating to the acquisition and safeguarding of possessions such as the cow, the buffalo, jewels, pearls and so on, and also inward thoughts like desire and so on. Now, this word is used to denote fainting or swooning. Why should it not mean fainting here? Yes, it is true. The verb '*mūrcch*' is used in the general sense of insensibility. What is mentioned in general applies to the particular also. The general meaning implies the particular meaning also. This is the section dealing with attachment. And the particular meaning of infatuation or delusion is applicable here. Even then external things cannot be included under attachment, as those belonging to the self are included. It is true. Of course, the internal thoughts only are included as being important. Even in the absence of external things, he who thinks 'this is mine' is an infatuated person. If so external things cannot at all become attachment. On the other hand, if these become objects of attachment because of the infatuation, 'this is mine', then knowledge and understanding also would become infatuation. For knowledge also is considered 'this is mine' as desire and so on. But it is not so. The phrase 'out of passion' is supplied from the previous sutra. So the passionless person possessed of right faith, knowledge and conduct is free from delusion. Hence there is no infatuation in his case. Further knowledge is not fit to be disregarded or cast off, and it is also the essential characteristic of the soul. So it is not infatuation. Desire etc. are fit to be cast off, as these are the effects of karmas and contrary to the nature of the soul. So infatuation in these is attachment. Infatuation or attachment is at the root of all evils. If a person has the idea of 'this is mine', he has to safeguard it. In safeguarding it, violence is bound to result. For its sake he utters falsehood. He also commits theft and attempts copulation. And this results in various kinds of pain and suffering in the infernal regions.

He, who realizes thus the evils of injury etc. and the merits of non-injury and so on, is vigilant in observing the vows.

निश्शल्यो व्रती ॥ १८ ॥

Niśśalyo vratī (18)

18. The votary is free from stings.

That which injures is a thorn or sting. Any sharp thing which causes pain to the body is a sting. Just as the sting causes pain to sentient beings, the emotional excitement arising from karmas, which causes bodily and mental pain, is figuratively called a sting. This is of three kinds, the sting of deceit, the sting of desire for enjoyment or pleasure, and the sting of perverse attitude (wrong faith). *Māyā* is deceit. *Nidānam* is desire for worldly pleasure and splendour. *Mithyā darśanam* is wrong faith. He who is free from these three kinds of stings is called a votary (*vratī*). Now it is contended thus. 'A person is free from stings in the absence of stings, and one who observes vows is called a votary. But a person free from stings is not fit to be called a votary. For instance, a man who has a staff cannot be said to carry an umbrella.' The reply is this. The votary is one who is characterized by both the attributes, namely observing vows and being free from stings. So by merely practising vows, one cannot be called a votary, unless one is free from stings. What is meant is that, in the absence of stings, one who observes vows is a votary. For instance, a person is said to be rich in cows when he has plenty of milk and ghee. He cannot be said to be rich in cows in the absence of milk and ghee, even if he has several cows. So also, even if a person observes vows, he cannot be called a votary if he is not free from stings.

He who is free from stings is a votary. The subdivisions are given below.

अगार्यनगारश्च ॥ १९ ॥

Agāryanagāraśca (19)

19. The householder and the homeless ascetic are the two kinds of votaries.

What is built for shelter is *agāram* (habitation). He who has it is the householder. He for whom there is no home is the homeless ascetic. There are two classes of votaries, the householder and the homeless ascetic. Now the ascetic who stays in a vacant habitation, a temple, etc. would become a householder. And the layman, who leaves his home and lives in the woods for some reason, would become houseless, though he is not free from desires. But it is not so. What is intended is the psychical factor regarding home. Owing to the rise of conduct-deluding karmas, a person's thoughts are not turned away from home. This is called the psychical home. He who has it is a householder, even if he lives in a forest. The ascetic is free from such thoughts, and so he is homeless whether living in a habitation or in the woods. Again, it is argued that the householder cannot be a votary, as he observes vows only partially. But it is not so. The householder also is a votary from certain points of view. Though a man lives in his home or remains in his bed-chamber, we say he lives in the town. So even a person observing partial vows is called a votary from certain points of view (*naigama*, *saṁgraha* and *vyavahāra nayas*).

Does partial observance mean the observance of one or two of the five vows ? No, it is not so. If so what is it ? It is the observance of all the five vows imperfectly.

अणुव्रतोऽगारी ॥ २० ॥

Aṇuvrato agārī (20)

20. One who observes the small vows is a householder.

The word '*aṇu*' indicates smallness. He who observes small vows is called a householder. Why are his vows called small ? It is because he is unable to desist from all sins completely. If so what does he desist from ? The first small vow of non-injury is to avoid injury to beings with two or more senses. Owing to attachment or delusion, the householder refrains from uttering falsehood, which may lead to the destruction of his home or his village. This is the second small vow of speaking the truth. Desisting from desire of things which are not given, though they are lost by others, out of fear of punishment by the king, is the third small vow of non-stealing. Desisting from desire for sexual union with a married or unmarried woman who is not one's own wife is the fourth small vow of not casting evil glances at other women. Limiting one's possessions such as riches, corn, lands and so on of one's own accord is the fifth small vow of limited possessions.

Are these the only peculiarities of the householder, or are there others also ?

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोगपरिभोग-
परिमाणातिथिसंविभागव्रतसंपन्नश्च ॥ २१ ॥

Digdeśānarthadaṇḍaviratisāmāyikaproṣadhopavā-
sopabhogaparibhogaparimāṇātithisaṁvibhāga-
vratasaṁpannaśca (21)

21. Abstaining from activity with regard to direction, country and purposeless sin, periodical concentration, fasting at regular intervals, limiting consumable and non-consumable things, and partaking of one's food after feeding an ascetic, are the minor or supplementary vows.

'Abstaining from' is added to everyone of the terms—abstaining from direction, abstaining from country or region, abstaining from purposeless sinful activity. These three are called *guṇa vratas*, as the word *vrata* is added on to every one of these. These enhance the value of the five vows. Similarly the vow of concentration, the vow of fasting, the vow of limiting consumable and non-consumable things, and the vow of offering food to an ascetic, are the other supplementary or minor vows which are called *śikṣā vratas*. A householder who observes these vows is called *viratāvirata*, i. e. one who observes abstinence as well as non-abstinence. It is as follows. The directions are east, west and so on (the eight corners of the compass with the upward and the downward make up ten). Taking a resolve not to participate in activities beyond set limits in the directions, fixing the boundaries with well-known mountains, rivers, villages, towns, and so on, is the vow of abstinence with regard to direction. Since there is no injury to one-or more-sensed lives beyond the fixed boundaries, one is supposed to observe great vows (outside one's limited field of activity). Though there may be opportunity for gain outside his limited field, he does not direct his thought there. Thus he curbs his desire. The region determined by villages and so on is the country or province. Desisting from activity outside the country is the vow of abstinence with regard to country[1]. As in the previous instance, the householder practising this vow must be considered to observe the great vows beyond his region of activity. That, which leads to sin without any advantage, is purposeless sin. Desisting from such activity is to be free from purposeless sin. Purposeless sin is of five kinds, namely evil thought, preaching of sin, negligent activity, giving of hurtful things, and listening to undesirable stories. Wishing how others may suffer from victory, defeat, punishment, bondage, mutilation, confiscation of all possessions and so on, is evil thought. Preaching sin is using words which incite others to cause sufferings to animals, to pursue commerce and activities causing injury to living beings and so on. Intoxicated activity is cutting trees, digging the earth, sprinkling water and so on, without any purpose. Giving hurtful things such as poison, thorns, weapons, fire, rope, whip, stick and so on is the fourth kind. The fifth kind is listening to or teaching of stories which provoke injury, lust, etc.

The preposition '*sam*' means one state of being. For instance, ghee becomes one with the thing mixed. Similarly oil also. To become one is *samaya*. That, which has oneness as its object, is *sāmāyikaṁ*. One attains the great vows when one practises *sāmāyika* (concentration) at a particular place and time, since one is free from minute and gross injury and so on. It is argued that it would be perfect restraint and discipline (*saṁyama*). But it is untenable, as there is the presence of karmas or passions which arrest complete restraint. In that case these should not be called great vows. No. These are called great vows figuratively, as Chaitra is said to be present everywhere in the royal household.

The word *proṣadha*[2] refers to the holy days in the lunar month. Abstaining from the pleasures of the five senses such as sounds and dwelling in the self in deep concentration is fasting[1]. It means giving up the four kinds of food. *Proṣadhe upavāsa* is *proṣadhopavāsa*, that is fasting on the eighth and fourteenth days of the lunar cycle. The fasting householder discards bodily adornments such as bath, perfume, garlands and ornaments, and spends his time in a sacred place like the abode of a saint or a temple or in his lonely fasting apartment, contemplating on pure thoughts by listening to or making others listen to the scriptures and refraining from injury.

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[1] This is similar to the previous one with this difference that this limits the field of activity still further than in the case of *dikvrata*. Besides *dikvrata* is taken for one's lifetime, whereas *deśavrata* is taken for shorter periods.

[2] *Proṣadha:* the eighth and the fourteenth days of a fortnight, the bright half and the dark half of the lunar month.

Consumable things are food, drink, perfume, garlands of flowers and so on, which can be enjoyed only once. Garments, clothing, ornaments, beds, chairs, houses, carriages, horses and so on, are non-consumable things, as these can be enjoyed again and again. A limit is placed on these possessions by the householder. The householder who desires to avoid gross injury must always abstain from honey, meat and wine. He must also renounce flowers like jasmine and white lotus, ginger, roots, etc., which are the seats of infinite organisms and which are fit to be called infinite-bodied. Very little advantage is derived from these, in spite of considerable injury caused. With regard to carriages, horses and ornaments and decorations, one must decide what is essential and what is superfluous. And he must renounce the superfluous for a period or for lifetime according to his capacity. He, who moves from place to place without transgressing his self-control is called a guest (*atithi*). Or he, who comes on any day without any regularity or definiteness, is a guest. Four things are offered to the guest—food, implements, medicine and shelter. Pure food must be offered by the householder with a pure heart to the ascetic on the path to emancipation, who is earnest in practising restraint and discipline. Implements such as books which promote right faith and so on must be presented to him. Wholesome and proper medicine must be given to him. Shelter also must be provided for the ascetic with great devotion. The term *'ca'* at the end of the sutra is intended to include the householder's duty mentioned next.

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[1] The five senses turn away from their pleasures of touch etc. and repose in the self in deep concentration during fasting.

मारणान्तिकीं सल्लेखनां जोषिता ॥ २२ ॥

Māraṇāntikīṁ sallekhanāṁ joṣitā (22)

22. The householder courts voluntary death at the end of his life.

The loss of the senses and the vitalities at the end of one's duration of life acquired by one's own dispositions is death. The end refers to the particular state of existence. That which has death as the end is *maraṇāntaḥ*. That which has death as its object is *māraṇāntikī*. To make the body and the passions thin is *sallekhanā*.

Sallekhanā is making the physical body and the internal passions emaciated by abandoning their sources gradually at the approach of death. The householder observes *sallekhanā* at the end of his life. '*Joṣitā*' means observing it with pleasure. Hence *sevitā*, though clear in meaning, is not used. If there be no willingness, *sallekhanā* cannot be forced on one. If there is liking for it one does it oneself.

It is argued that it is suicide, since there is voluntary severance of life etc. No, it is not suicide, as there is no passion. Injury consists in the destruction of life actuated by passion. Without attachment etc. there is no passion in this undertaking. A person, who kills himself by means of poison, weapons, etc., swayed by attachment, aversion or infatuation, commits suicide. But he who practises holy death is free from desire, anger and delusion. Hence it is not suicide. "It has been taught by Lord Jina that the absence of attachment and the other passions is non-injury and that the rise of feelings of attachment and the other passions is injury." For instance, a merchant collects commodities for sale and stores them. He does not welcome the destruction of his storehouse. The destruction of the storehouse is against his wishes. And, when some danger threatens the storehouse, he tries to safeguard it. But if he cannot avert the danger, he tries to save the commodities at least from ruin. Similarly, a householder is engaged in acquiring the commodity of vows and supplementary vows. And he does not desire the ruin of the receptacle of these virtues, namely the body. But when serious danger threatens the body, he tries to avert it in a righteous manner without violating his vows. In case it is not possible to avert danger to the body, he tries to safeguard his vows at least. How can such a procedure be called suicide ?

It has been said that a votary is free from stings. Wrong belief is the third kind of sting. Therefore, the votary who is a right believer ought to be free from stings. Is right belief free from transgressions or not ? Sometimes owing to delusion these transgressions occur.

शङ्काकाङ्क्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टेरतीचाराः ॥ २३ ॥

Śaṅkākāṅkṣāvicikitsānyadṛṣṭipraśamsāsaṁstavāḥ
saṁyagdṛṣṭeratīcārāḥ (23)

23. Doubt in the teachings of the Jina, desire for worldly enjoyment, repugnance or disgust at the afflicted, admiration for the knowledge and conduct of the wrong believer and praise of wrong believers, are the five transgressions of the right believer.

Freedom from doubt etc. have been explained under the sutra '*Darśanaviśuddhi*' (VI, 24). Doubt etc. are the opposites of those qualities. What is the distinction between admiration and praise ? Admiration is attributing knowledge and conduct to the wrong believer in one's own mind. Expression of existent or non-existent qualities is praise. This is the difference between the two. Now eight qualities have been mentioned for right belief. Should not the opposites, namely transgressions, also be eight ? No, it is not necessary. The author lays down five, transgressions each for primary vows and supplementary vows. Hence here also he mentions only five transgressions, including the rest under admiration and praise.

The transgressions of the right believer (right belief) have been mentioned. Are there transgressions for vows and supplementary vows also ? Yes. The number of the transgressions is indicated in the next sutra.

व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

Vrataśīleṣu pañca pañca yathākramam (24)

24. There are five, five transgressions respectively for the vows and the supplementary vows.

'Vrataśīleṣu' means with regard to the vows and the supplementary vows. It is contended that the inclusion of the supplementary vows is unnecessary, as these are implied in the vows. But it is not unnecessary. Limiting the directions and so on are included as supplementary vows, in order to indicate that, in the case of the householder, the seven supplementary vows are intended to safeguard the five vows of non-injury and so on.

Since this is the section of the householder, five, five transgressions mentioned subsequently must be taken to apply respectively to the vows and the supplementary vows of the householders. Now the transgressions of the vow of non-injury are described.

वन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥ २५ ॥

Bandhavadhacchedātibhārāropaṇānnapānanirodhāḥ (25)

25. Binding, beating, mutilating limbs, overloading and withholding food and drink.

Fastening with cord or the like restrains movement from place to place as one desires. A blow is beating with a stick, a whip or a cane. It is not injury of vitalities. That has been given up already. Mutilation is cutting off of limbs such as the ear and the nose. Overloading is putting more weight than an animal or a human being can reasonably carry. Withholding food and drink is denying these to the animals when they feel hunger and thirst. These five are the transgressions of the small vow of non-violence.

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारसाकार-
मन्त्रभेदाः ॥ २६ ॥

Mithyopadeśarahobhyākhyānakūṭalekhakriyānyāsā-
pahārasākāramantrabhedāḥ (26)

26. Perverted teaching, divulging what is done in secret, forgery, misappropriation, and proclaiming others' thoughts.

Perverted teaching is misdirecting another who is on the path of prosperity and salvation. Divulging a secret is revealing what has been done in secret by a couple. Forgery is preparing false records prompted by others in order to cheat others, by affirming that one has said and done things which one has not. Misappropriation is taking for oneself gold and other things entrusted to one's care by another[1].

The last is guessing others' thoughts by their posture, facial expression, etc., and proclaiming these out of envy etc. These are the five transgressions of the small vow of speaking the truth.

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मान-
प्रतिरूपकव्यवहाराः ॥ २७ ॥

Stenaprayogatadāhṛtādānaviruddharājyātikramahīnādhika-
mānonmānapratirūpakavyavahārāḥ (27)

27. Prompting another to steal, receiving stolen goods, underbuying in a disordered state, using false weights and measures, and deceiving others with artificial or imitation goods.

Prompting a person to steal, or prompting him through another or approving of the theft, is the first transgression. The second is receiving stolen goods from a person, whose action has neither been prompted nor approved by the recipient. Receiving or buying goods otherwise than by lawful and just means is an irregularity or a transgression. An attempt to buy precious things very cheaply in a disordered state is the third transgression. Cheating others by the use of false weights and measures in order to obtain more from others and give less to others, is the fourth transgression. Deceiving others with artificial gold, synthetic diamonds and so on, is the fifth transgression. These five are the transgressions of the vow of non-stealing.

परविवाहकरणेत्वरिकापरिगृहीताऽपरिगृहीतागमनानङ्गक्रीडाकामतीव्रा-
भिनिवेशाः ॥ २८ ॥

Paravivāhakaraṇetvarikāparigṛhītā(a)parigṛhītāgamanā-
naṅgakrīḍākāmatīvrābhiniveśāḥ (28)

28. Bringing about marriage, intercourse with an unchaste

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[1] When a person deposits certain things with another, and later on takes less than what he had deposited, the other person confirms it and takes the rest for himself.

married woman, cohabitation with a harlot, perverted sexual practices, and excessive sexual passion.

Marriage consists in taking a woman for wife.[1] The marriage of others is '*paravivāha*'. Bringing about or effecting the marriage of persons who do not belong to one's family is the first transgression. The rest are self-explanatory[2]. These are the five transgressions of the vow of continence or contentment with one's own wife.

क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥ २९ ॥
Kṣetravāstuhiraṇyasuvarṇadhanadhānyadāsīdāsa-
kupyapramāṇātikramāḥ (29)

29. Exceeding the limits set by oneself with regard to cultivable lands and houses, riches such as gold and silver, cattle and corn, men and women servants and clothes.

'*Kṣetra*' consists of fields in which corn is grown. '*Vāstu*' is the habitation or place of residence. '*Hiraṇya*' means stamped coins of precious metals. '*Suvarṇa*' is gold. '*Dhana*' consists of wealth such as cows. '*Dhānya*' denotes corn such as rice, wheat, etc. '*Dāsīdāsa*' means men and women servants. These are in pairs, *kṣetravāstu*, *hiraṇyasuvarṇa*, *dhanadhānya* and *dāsīdāsa*. '*Kupya*' includes silk, cotton cloth, silken garments, sandal-wood paste, etc. The householder takes a resolve as follows, 'With regard to these; my possessions shall be only so much and not above this limit.' Exceeding the set limits with regard to these out of excessive greed constitutes the transgressions of the vow of limiting one's possessions.

The transgressions of the vows have been described. Now the transgressions of the supplementary vows are described.

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[1] or giving a maid in marriage.

[2] A woman who cohabits with one other than her spouse is an unchaste woman (*itvarī*). The meaning of the suffix '*ka*' is contemptible. Hence '*itvarikā*' means a contemptible adulteress. '*Parigṛhītā*' is a married woman. '*Aparigṛhītā*' is a harlot without a husband. *Parigṛhītā* and *aparigṛhītā* mean a married woman and an unmarried woman. *Itvarike* and *te parigṛhītāparigṛhīte* mean a married adulteress and an unmarried harlot. Cohabitation with these constitutes two transgressions. Sexual enjoyment otherwise than in the generative organ is perverted sexual practice. The last is abnormal sexual passion. These are the five transgressions.

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ३० ॥

Ūrdhvādhastiryagvyatikramakṣetravṛddhismṛtyanta-rādhānāni (30)

30. Exceeding the limits set in the directions, namely upwards, downwards and horizontally, enlarging the boundaries in the accepted directions, and forgetting the boundaries set, are the five transgressions of the minor vow of direction.

Exceeding the limit set with regard to direction is a transgression. This in short is of three kinds—transgression upwards, transgression downwards, transgression horizontally, such as climbing a mountain, descending into a well and entering a cave respectively. Enlarging the boundaries in the accepted directions out of greed is the fourth transgression. Those transgressions arise from negligence, infatuation or attachment. Forgetting the limits set is the fifth transgression. These are the transgressions of the vow governing the range of one's actions in the ten directions.

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥ ३१ ॥

Ānayanapreṣyaprayogaśabdarūpānupāta-pudgalakṣepāḥ (31)

31. Sending for something outside the country of one's resolve, commanding someone there to do thus, indicating one's intentions by sounds, by showing oneself, and by throwing clod etc.

Ordering someone to bring something from a country outside his mental resolve, commanding someone outside the limit, 'Do thus', making known one's intentions to someone beyond the limit by signs such as coughing, grunting, etc., by putting oneself in such a position as to be seen by persons on the other side, and by throwing clod etc.—these are the five transgressions of the vow of limiting the country of one's operations.

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगपरिभोगानर्थक्यानि ॥ ३२ ॥

Kandarpakautkucyamaukharyāsamīkṣyādhikaraṇo-pabhogaparibhogānarthakyāni (32)

32. Vulgar jokes, vulgar jokes accompanied by gesticulation, garrulity, unthinkingly indulging in too much action,

keeping too many consumable and non-consumable objects, are the five transgressions of the vow of desisting from unnecessary sin.

Employing vulgar language mixed with laughter out of excessive attachment is the first transgression. The same accompanied by undesirable gesticulation is the second. Indulging in meaningless and unrestrained talk out of arrogance is the third. Indulging in too much action without considering the object is the fourth. Accumulation of consumable and non-consumable things beyond one's needs is the fifth. These are the five transgressions of the vow of refraining from purposeless sin.

योगदुष्प्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ३३ ॥

Yogaduṣpraṇidhānānādarasmṛtyanupasthānāni (33)

33. Misdirected threefold activity, lack of earnestness and fluctuation of thought are the five transgressions of concentration.

Activity has been explained as of three kinds. Action tending to evil is also of three kinds, vicious bodily activity, vicious speech-activity and vicious mental activity. Lack of earnestness and fluctuation of thought are the other two. These five are the transgressions of the vow of concentration.

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि ॥ ३४ ॥

Apratyavekṣitāpramārjitotsargādānasaṁstaropakramaṇānādarasmṛtyanupasthānāni (34)

34. Excreting, handling sandal-wood paste, flowers, etc., and spreading mats and garments without inspecting and cleaning the place and the materials, lack of earnestness and lack of concentration.

Seeing carefully whether organisms are present or not is the function of the eyes. Cleaning is removing anything with soft implements. These two attributes are taken with *utsarga* and so on. Excreting waste matter from the system in a place without inspecting and cleaning it, taking materials such as sandal-wood paste, flowers, incense, etc. intended for the worship of the Lord (Arhat) and the Preceptor, and cloth etc. for personal use without inspecting and cleaning these, and spreading mats and garments without cleaning the place, are three. Lack of earnestness in one's essential duties when tormented by hunger, and lack of concentration are the other two. These five are the transgressions of fasting.

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः ॥ ३५ ॥
Sacittasambandhasammiśrābhiṣavaduḥpakvāhārāḥ (35)

35. Victuals containing (one-sensed) organisms, placed near organisms and mixed with organisms, stimulants and ill-cooked food.

The first is food containing (one-sensed) organisms, the second is food placed near such organisms, and the third is food mixed with such organisms. How is it that a householder partakes of food with organisms? It is because of negligence or infatuation. '*Dravo*' is that which is stimulating. The last means ill-cooked. Food is qualified by these adjectives. These are the five transgressions of the vow of fixing a limit to consumable and non-consumable articles.

सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥ ३६ ॥
Sacittanikṣepāpidhānaparavyapadeśamātsaryakālātikramāḥ (36)

36. Placing the food on things with organisms such as green leaves, covering it with such things, food of another host, envy, and untimely food.

Placing the food on things containing organisms such as the lotus leaf, and covering it with similar things are two. The third is offering another host's food as if it were one's own. The fourth is lack of earnestness or envy of another host. Offering food either too early or too late is untimely food. These are the five transgressions of the vow of hospitality.

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ॥ ३७ ॥
Jīvitamaraṇāśaṁsāmitrānurāgasukhānubandhanidānāni (37)

37. Desire for life, desire for death, recollection of affection for friends, recollection of pleasures and constant longing for enjoyment.

Desire for life is desire to prolong one's life in order to live long. Desire for death is to long for speedy death in order to escape from pain and suffering. Attachment to friend is repeated recollection of one's sport etc. with one's former friend when they were young. Attachment to pleasures is recollecting again and again the various pleasures enjoyed in former times. Longing for enjoyment is constantly giving one's thoughts to enjoyment. These five are the transgressions of the vow of passionless death.

In describing the cause of influx of the name-karma of the Lord (*Tirthaṁkara*), charity and austerities according to one's capacity have been mentioned. Again hospitality has been mentioned in describing the supplementary vows. What is the definition of hospitality or charity ?

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥ ३८ ॥

Anugrahārthaṁ svasyātisargo dānam (38)

38. Charity is the giving of one's wealth to another for mutual benefit.

'*Anugraha*' means beneficial to both the giver and the recipient. The giver accumulates merit, and the gift promotes right knowledge and so on in the recipient. '*Sva*' means wealth, possessions or belongings. Bestowing one's possessions on another for mutual benefit is charity.

Charity has been described. Is there no distinction with regard to the effects of gifts, or is there any peculiarity ?

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥ ३९ ॥

Vidhidravyadātṛpātraviśeṣāttadviśeṣaḥ (39)

39. The distinction with regard to the effect of a gift consists in the manner, the thing given, the nature of the giver and the nature of the recipient.

The manner is the way in which a guest is received and attended to. The distinction[1] lies in the nature or quality. It is added on to everything—excellence in manner, excellence of the thing given, superiority of the giver, and superiority of the recipient. Therein, the distinction in manner lies in

[1] distinction : excellence or superiority.

the reverence or lack of reverence with which the guest is welcomed and so on. The excellence of the thing consists in its qualities to promote austerities, study, etc. The superiority of the giver lies in his being free from envy and dejection. The presence of qualities which lead to salvation indicates the superiority of the recipient. The excellence of the reward of gift is proportionate to these qualities, as a rich harvest is proportionate to the fertility of the soil, the quality of the seed and so on.

CHAPTER VIII

BONDAGE OF KARMA

Influx has been explained. Bondage which comes immediately after influx is to be described now. And first the causes of bondage are mentioned, as these are antecedent to bondage.

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ १ ॥

Mithyādarśanāviratipramādakaṣāyayogā bandhahetavaḥ (1)

1. Wrong belief, non-abstinence, negligence, passions and activities are the causes of bondage.

Wrong faith has been explained. Where has it been explained? It has been explained under the sutra, 'Belief in things as they are constitutes right faith'. And also in describing influx, the opposite of right faith has been explained under activities, as that which tends to misbelief. Abstinence has been described. Non-abstinence must be understood to be the opposite of abstinence. Negligence is included in misinterpreting the injunctions and indifference to observe them. It is indifference to laudable activities. The passions—anger, pride, deceitfulness and greed—with their subdivisions have been explained. Where? Under the sutra, 'The subdivisions of the former are the senses, the passions, etc.' (VI, 5) Activities have been explained as three, namely bodily activity, mental activity and speech. Where? Under the sutra, 'The action of the body, the organ of speech and the mind is called *yoga* (activity).' Wrong belief is of two kinds, natural and derived from teaching. The manifestation of disbelief in the true nature of reality, on the rise of perversity-karma, without teaching by others, is the first variety. The second variety, which is based on the teaching of others, is of four kinds namely *kriyāvādi*, *akriyāvādi*, *ajñānika* and *vainayika*. Or it is of five kinds—absolutistic (one-sided) attitude, contrary attitude, doubtful attitude (scepticism), non-discriminating attitude and ignorant attitude. The identification of a thing and its attribute as 'this alone' or 'thus only' is absolutistic attitude. The supreme being alone is everything (the whole universe), or everything is permanent or everything is momentary—these are the absolutistic attitudes. 'An ascetic with material possessions is a passionless saint.' 'The omniscient lord takes morsels of food.' 'Woman attains liberation.' These are contrary attitudes. The indecisive view, whether the three gems of right faith, right knowledge and right conduct lead to emancipation or not, is scepticism. All gods are one and all religions are the same—these are non-discriminating attitudes. Incapacity to examine what is good and what is not good to oneself is ignorant attitude. To quote from the scriptures.

"There are one hundred and eighty kinds of *kriyāvādins*, eighty-four kinds of *akriyāvādins*, sixty-seven kinds of *ajñānikas* and thirty-two kinds of *vainayikas*."

Non-abstinence is of twelve kinds relating to the six classes of embodied souls or beings and the six senses. [1] The sixteen passions and the nine quasi-passions together make up twenty-five passions. There is slight difference between the passions and the quasi-passions. [2] But the difference is not meant here. So these are grouped together. Mental activities are four, namely true, false, both true and false, and neither true nor false. Similarly speech-activities also are four. Bodily activities are five. These make up thirteen, also fifteen in the case of *pramatta saṁyata*, who attains activity of the supernormal body (*āhāraka kāyayoga*) and the activity of the supernormal body associated with the gross body (*āhāraka miśra kāyayoga*.)

Negligence is of several kinds. It is with regard to the five-fold regulation of activities, therefold self-control, eight kinds of purity, and ten kinds of moral virtues and so on. The eight kinds of purity are purity in thought, in body, in reverence, in walking, in food accepted, in placing things, in lying down and sitting and in speech. The moral virtues are ten. These are the five causes of bondage whether concurrently or severally. In the case of the misbeliever all the five causes operate. In the case of those in the second, third and fourth stages of spiritual development, the four causes commencing from non-abstinence operate. In the case of beings in the fifth stage of development, non-abstinence-cum-abstinence, negligence, the passions and the activities operate. In the case of the ascetic in the sixth stage of development negligence, passions and activities operate. Passions and activities alone operate in the seventh, eighth, ninth and tenth stages of development. In the eleventh, twelfth and thirteenth stages, activities alone operate. In the last stage there is no cause for bondage. The causes of bondage have been described.

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[1] Not abstaining from injury to the six types of living beings and not restraining the six senses including the mind from the objects of their desire — these constitute the twelve kinds of non-abstinence. The six types of living beings are the five kinds of immobile beings, namely earth, water, fire, air and plants, and the mobile beings. See II, 13 & 14, on pages 62 & 63.

[2] The negative sign in *nokaṣāya* is used in the sense of 'slight'.

Now what is bondage ?

सकपायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥ २ ॥

Sakaṣāyatvājjīvaḥ karmaṇo yogyānpudgalānādatte sa bandhaḥ (2)

2. The individual self attracts particles of matter which are fit to turn into karma, as the self is actuated by passions. This is bondage.

'*Sakaṣāya*' means associated with passions. The nature of being associated with passions is the cause. Why is the cause mentioned again ? Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the self attracts karmas of duration and fruition corresponding to the virulent, mild or moderate nature of the passions. How does the soul which is immaterial take in karmic matter ? In answer to this question the author commences the sutra with the word '*jīva*'. That which lives is *jīva*. It is called *jīva* because it has vitality and life. For the sake of brevity the sutra may read *karmayogyān* instead of *karmaṇo yogyān*. But the splitting is intended to indicate another idea or statement. What is that other statement ? It is that the living being is actuated by passions on account of karmas. This is what is implied. *Karmaṇo* is the expression of the cause. Owing to the rise of karmas, the self is imbued with passions. There can be no tinge or stain of passion in the case of a soul free from karmas. From this it follows that the bondage or association between the self and karma—spirit and matter—is beginningless. So there is no room for the question how the immaterial soul is bound by the material karmas. Otherwise, if we postulate a beginning for the bondage, there can be no bondage at all as in the case of the emancipated souls characterized by utter purity. The second statement is that the self takes in appropriate particles of matter capable of being transformed into karma. The case changes according to meaning. So it gives up the former fifth case indicating cause, and beçomes the sixth case *karmaṇo yogyān* (fit to become karma). The mention of 'matter' is intended to declare that karma is matter. By this the view that karma is the unseen potency or invisible, mystical force of the soul is refuted, as the quality of the soul cannot be the cause of transmigration or worldly existence (i. e. bondage). '*Ādatte*' is intended to indicate the relation of cause and effect. Consequently, owing to the potency of wrong faith etc., the self, possessed of incessant activity in all states, attracts subtle matter of infinite space-points pervading the same space-points occupied by the self, capable of turning into karmic matter, which then is combined by interpenetration with the space-points of the self. This is called bondage. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also matter present co-extensive with the self becomes transformed into karmic matter owing to the presence of activities and passions. The word '*sa*' is intended to exclude any other kind of bondage. This is the only kind of bondage, and there is no other bondage. By this the union between the substance and its qualities is refuted. Now bondage based on karma etc. is to be explained.

Is bondage of one kind or several kinds ?

प्रकृतिस्थित्यनुभवप्रदेशास्तद्विधयः ॥ ३ ॥
Prakṛtisthityanubhavapradeśāstadvidhayaḥ (3)

3. Bondage is of four kinds according to the nature or species of karma, duration of karma, fruition of karma, and the quantity of space-points of karma.

'*Prakṛti*' is nature. What is the nature of the margosa? Bitterness. What is the nature of molasses? Sweetness. Similarly, what is the nature of knowledge-obscuring karmas? Non-comprehension of objects. What is the nature of perception-covering karmas? Non-perception of objects. The feeling-producing karmas cause pleasant and unpleasant feeling. The faith-deluding karmas cause disbelief in the true nature of reality. The conduct-deluding karmas cause non-abstinence (indiscipline or want of restraint). The life-determining karma determines the span of life in a particular condition of existence of a living being. The name-karmas decide the names such as infernal beings, human beings, celestial beings and animals. The status-determining karmas determine high and low status. And obstructive karmas stand in the way of giving, gaining and enjoyment and so on. These must be defined.

That, which is the cause of such happenings or experiences, is '*prakṛti*', that is nature. Not falling off from its nature is duration. For instance, the retention of the sweetness of the milk of the goat, the cow, or the buffalo, is its duration. Similarly, not deviating from the nature of non-comprehension of the knowledge-obscuring karmas is its duration. Its peculiar taste is intensity of fruition. Just as the milk of the goat or the cow has each its own peculiar taste of greater or less sweetness, so also does fruition differ corresponding to the potency of karmic matter. Determining the quantity of karmas is space-bondage. Measuring the karmic molecules with the measure of the space-point is space. '*Vidhi*' means varieties. These are the four classes of bondage. The three-fold activity causes nature-bondage and space-bondage, and the passions determine duration and (intensity of) fruition. The diversity of bondage is due to the degree or intensity of activity and passions. "Type-bondage and space-bondage are due to activity. Duration and intensity of fruition are due to the passions. If the soul does not take the modes of activity and passion, these are destroyed. Hence the soul is not the cause of bondage and duration."

Now the kinds of type-bondage are described.

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ॥ ४ ॥

Ādyo jñānadarśanāvaraṇavedanīyamohanīyāyurnāmagotrāntarāyāḥ (4)

4. **The type-bondage is of eight kinds, knowledge-obscuring, perception-obscuring, feeling-producing, deluding, life-determining, name-determining (physique-making), status-determining and obstructive karmas.**

The first, that is type-bondage, must be understood to be of eight kinds. Covers or is covered by this is covering. This is added to each—knowledge-covering, perception-covering. Feels or is felt by this is feeling. Deludes or is deluded by this is deluding. That, by which one takes the form or state of a hell-being and so on, is life (*āyu*). Names or is named by this is name. That by which one is called high or low is status (*gotram*). That which comes between the host, the guest, gift and so on is obstructive karma (*antarāya*). The matter taken in by the thought-activity of a single self is turned into eight kinds as described above, just as the food taken once is changed into blood and other fluids.

The main divisions of bondage have been described. The subdivisions are to be described now.

पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदा यथाक्रमम् ॥ ५ ॥

Pañcanavadvyaṣṭāviṁśaticaturdvicatvāriṁśaddvipañcabhedā yathākramam (5)

5. **The subdivisions are five, nine, two, twenty-eight, four, forty-two, two and five kinds respectively.**

It is contended that 'secondary' must be mentioned in the sutra in order to indicate that the subdivisions are so many. It is not necessary, as it is implied from what is left over. First the eight main divisions of type-bondage have been mentioned. So it must be understood that this sutra refers to the secondary divisions or subdivisions left over. The word 'kinds' is taken with five etc. respectively. Knowledge-obscuring is of five, perception-or-intuition-obscuring of nine, feeling-producing of two, deluding of twenty-eight, life of four, name of forty-two, status of two, and obstructive of five, kinds.

What are the five kinds of knowledge-obscuring karmas?

मतिश्रुतावधिमनःपर्ययकेवलानाम् ॥ ६ ॥

Matiśrutāvadhimanaḥparyayakevalānām (6)

6. Karmas which obscure sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience are the five kinds of knowledge-obscuring karmas.

The kinds of knowledge such as sensory knowledge have been explained. Those which cover them are the five subspecies of knowledge-obscuring karmas. It is argued whether the soul of an *abhavya* (one who is incapable of attaining salvation) is endowed with the capacity for telepathy and perfect knowledge or not. If the answer is in the affirmative, he is not an *abhavya*. If it is in the negative, then it is unnecessary to invent the two karmas, namely telepathy-obscuring and omniscience-obscuring. From the point of view of the substance, the faculties of telepathy and perfect knowledge are present. From the point of view of the modes, these faculties are not manifested at any time, and hence these are non-existent. If so the distinction of *bhavya* and *abhavya* is improper, as the capacities are present in both instances. No. The distinction of *bhavya* and *abhavya* is not based on the presence or absence of the capacities. In that case how is the distinction made? The distinction is made on the basis whether there is manifestation or not of these capacities. That individual is a '*bhavya*' in whom there will be manifestation of right faith, right knowledge and right conduct. He in whom there will be no such manifestation is an '*abhavya*'. It is like the ores with and without gold.

The subdivisions of knowledge-obscuring species have been mentioned. Now the subdivisions of perception-obscuring karmas must be described.

चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचला-
स्त्यानगृद्धयश्च ॥ ७ ॥

Cakṣuracakṣuravadhikevalānāṁ nidrānidrānidrā-
pracalāpracalāpracalāstyānagṛddhayaśca (7)

7. The four karmas that cover ocular perception, non-ocular intuition, clairvoyant perception and perfect perception, sleep, deep sleep, drowsiness (sleep in sitting posture), heavy drowsiness (intense sleep in sitting posture) and somnambulism (committing cruel deeds in sleep) are the nine subtypes of perception-covering karmas.

Ocular, non-ocular, clairvoyant and perfect refer to the kinds of perception-covering karmas—ocular-perception-covering, non-ocular-perception covering, clairvoyant-perception-covering and perfect-perception-covering. Sleep is intended to remove the effect of intoxication, fatigue and languor. More and more (intense) sleep is deep sleep. That, which makes a person nod his head while sitting, is drowsiness. It is caused by distress, weariness from exertion or strain, intoxication, etc., and it induces sudden movement of the head, the eyes and the body even while sitting. More and more of it is heavy drowsiness. Among the several meanings of the verb '*styāyati*' the meaning of 'slumber' is taken and for '*gṛddhi*' 'strive after'. That, which causes the person to do plenty of wicked activity in his sleep, is somnambulism. Perception-covering is taken with sleep etc. Sleep-perception-covering, deep sleep-perception-covering and so on. That is sleep, deep sleep, etc. are kinds of perception-covering karmas.

The subdivisions of the third species of karma are desbribed.

सदसद्वेद्ये ॥ ८ ॥
Sadasadvedye (8)

8. The two karmas which cause pleasant feeling and unpleasant feeling respectively are the two subtypes of feeling-producing karmas.

On the rise of one of these, sensuous and mental pleasures in the celestial and other states of existence are obtained, and it is called auspicious feeling-producing karma. The rise of the other causes sufferings of many kinds, and it is called inauspicious feeling-producing karma.

The subdivisions of the fourth species are described next.

दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रिद्विनवषोडशभेदाः. सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौ हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभाः ॥ ९ ॥

Darṣanacāritramohanīyākaśāyakaṣāyavedanīyākhyāstridvinavaṣoḍaśabhedāḥ samyaktvamithyātvatadubhayānyakaṣāyakaṣāyau hāsyaratyaratiśokabhayajugupsāstrīpunnapuṁsakavedā anantānubandhyapratyākhyānapratyākhyānasaṁjvalanavikalpāṣcaikaśaḥ krodhamānamāyālobhāḥ **(9)**

9. The deluding karmas are of twenty-eight kinds. These are the three subtypes of faith-deluding karmas,[1] the two types of conduct-deluding karmas which cause (and which are caused by) the passions and quasi-passions, the subtypes of the passions[2] and the quasi-passions[3] being sixteen and nine respectively.

Belief and the others constitute four. Three and the rest also are four. These are taken respectively. The belief-deluding karmas are of three kinds. The conduct-deluding karmas are of two kinds. The passions are sixteen and the quasi-passions nine. Thus the deluding-karma is primarily divided into two classes, namely the karmas which delude right belief and those which hinder right conduct. The former consists of three kinds, *mithyātva vedanīya*, *samyaktva vedanīya* and a mixed state of both. It is one (*mithyātva*) with regard to bondage, but it becomes three according to the species of karma. On the rise of the first kind of karma, the individual turns away from the path revealed by the omniscient, becomes indifferent to faith in the true nature of reality and is incapable of discriminating what is beneficial to him and what is not. That which produces such an attitude is perverse attitude. When that attitude is restrained by virtuous thought-activity, it remains quiescent and no longer obstructs the right faith of the self. In his case right belief is not obstructed. He who experiences such a state is called a right believer[1]. The same perverse attitude, owing to partial cleansing or purification, appears along with its purified state, like the species of grain possessed of diminished and undiminished intoxication. On the rise of it the attitude becomes mixed, like that arising from the use of the half-cleansed intoxicating grain called '*kodrava*'[2].

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[1] The three subtypes of faith-deluding karmas are wrong belief, mixed right and wrong belief and right belief slightly clouded by wrong belief.

[2] The passions are four—anger, pride, deceitfulness and greed. Each of these four is further divided into four classes, namely that which leads to infinite births, that which hinders partial abstinence, that which disturbs complete self-restraint and that which interferes with perfect conduct. Thus the passions make up sixteen.

[3] The quasi-passions are nine, namely laughter, liking, disliking, sorrow, fear, disgust, the male sex-passion, the female sex-passion and the neuter sex-passion.

The karma which deludes conduct is of two kinds, the quasi-passions and the passions. The prefix '*nañj*' is used in the sense of slight. So '*akaṣāya*' means quasi-passion. The quasi-passions are nine—laughter, liking for certain objects, dislike for other objects, grief or sorrow, fear, disgust, hankering after men, hankering after women and hankering after both men and women. The passions are of sixteen kinds with divisions such as that which leads to infinite births. It is as follows. The passions are four, viz. anger, pride, deceitfulness and greed. And each of these passions is subdivided into four classes—that which leads to endless cycle of worldly existence owing to wrong faith, that which arrests even partial abstinence of the householder, that which arrests complete abstinence of the ascetic and that which disturbs perfect conduct[3]. These together make up sixteen.

The subdivisions of the life-karma are described next.

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[1] This is not correct faith in its completeness, but only in a preliminary degree. It is a so-called wrong belief, from which the wrong-belief-quality has been abstracted, a wrong belief free from poison.

[2] The Jaina likens the influence of these three classes of *mohanīya* karma to the results arising from taking the grain *kodrava*. If this grain be eaten without any preparation, it causes the most intense giddiness such as quite to bewilder the eater. Such is the effect of *mithyātva*. If the husk of the grain be removed, the result is less stupefying and resembles that of *miśra*; whereas, if the grain be thoroughly cleansed, the occasional slight uneasiness it may cause is comparable to *samyaktva*.

[3] It exists one with it. It gleams along with self-restraint, or even in its presence self-restraint shines. Hence it is called a gleaming passion.

नारकतैर्यग्योनमानुषदैवानि ॥ १० ॥

Nārakatairyagyonamānuṣadaivāni (10)

10. (The life-karmas determine the quantum of life in the states of existence as) infernal beings, plants and animals, human beings and celestial beings.

The period of life is indicated by reference to the states of existence such as infernal beings. That which relates to infernal beings is infernal life. That which relates to the animal world is animal life. That which relates to human beings is human life. That which relates to celestial beings is celestial life. That, by which an individual lives a long span of life in the infernal regions, where there is intense heat and cold, is infernal life-karma. Similarly with regard to the rest.

The four kinds of life-karmas have been explained. The next sutra is intended to determine the subdivisions of name-karmas mentioned after life-karma.

गतिजातिशरीराङ्गोपाङ्गनिर्माणबन्धनसङ्घातसंस्थानसंहननस्पर्शरसगन्ध-
वर्णानुपूर्व्यगुरुलघूपघातपरघातातपोद्योतोच्छ्वासविहायोगतयः प्रत्येकशरीर-
त्रससुभगसुस्वरशुभसूक्ष्मपर्याप्तिस्थिरादेययशःकीर्तिसेतराणि
तीर्थकरत्वं च ॥ ११ ॥

Gatijātiśarīrāṅgopāṅganirmāṇabandhanasanghātasaṁsthāna-
saṁhananasparśarasagandhavarnānupūrvyagurulaghūpaghāta-
paraghātātapodyotocchvāsavihāyogatayaḥ pratyekaśarīratrasa-
subhagasusvaraśubhasūkṣmaparyāptisthirādeyayaśaḥkīrtise-
tarāṇi tīrthakaratvaṁ ca (11)

11. The name (physique-making) karmas comprise the state of existence, the class, the body, the chief and secondary parts, formation, binding (union), molecular interfusion, structure, joint, touch, taste, odour, colour, movement after death, neither heavy nor light, self-annihilation, annihilation by others, emitting warm splendour, emitting cool lustre, respiration, gait, individual body, mobile being, amiability, a melodious voice, beauty of form, minute body, complete development (of the organs), firmness, lustrous body, glory and renown, and the opposites of these (commencing from individual body), and *Tirthakaratva*.

That (karma) on the rise of which a living being attains another birth is the state of existence. It is of four kinds—the infernal state of existence, the animal state of existence, the celestial state of existence and the human state of existence. That which causes birth as an infernal being is the name-karma of the infernal state of existence. Similarly, it must be understood with regard to the rest.

Among them, without deviating from the states of existence aforesaid, the grouping together of beings which are alike is *jāti* or class. That which is the cause of this is the name-karma of class. It is of five kinds—the class of beings with one sense, the class of beings with two senses, the class of beings with three senses, the class of beings with four senses, the class of beings with five senses. That, on the rise of which a being is called one-sensed, is the name-karma of the class of one-sensed beings. Similarly, it must be understood with regard to the rest.

That, on the rise of which a body is attained by a soul, is the name-karma of body. It is of five kinds—the gross physical body peculiar to animals and men, the transformable body made up of fine matter capable of modification in form and stature, the translocation body, the electric body and the karmic body. Their peculiarities have been explained already.

That, on the rise of which the chief and secondary parts of the body are distinguished, is the name-karma of the limbs and minor limbs. It is of three kinds—the limbs and minor limbs of the gross physical body, the limbs and minor limbs of the transformable body and the limbs and minor limbs of the translocation body.

That, which causes the formation of the body with the several parts in their proper places, is the name-karma of formation (*nirmāṇa*). It is of two kinds, fixing the position and fixing the size. It determines the position and size of the eyes and so on in conformity with the class of beings. Formation is that which is formed by this name-karma of formation.

The close union or consolidation of the particles of matter, acquired on the rise of physique-making karma, is the name-karma of binding. It is of five kinds according to the five bodies—the union of particles of matter in the physical body, in the subtle changeable body, etc.

That, on the rise of which oneness or compactness is attained by the close interpenetration (i. e. without any intervening space) of space-points of the bodies such as the gross physical body, is the name-karma of molecular interfusion. This is also of five kinds according to the five kinds of bodies.

That, on the rise of which the structure of the bodies such as the physical body is accomplished, is called the name-karma of figure. It is of six kinds—the perfectly symmetrical body, the upper part alone symmetrical, the lower part alone symmetrical, the hunchbacked body, the dwarfish body and the entirely unsymmetrical or deformed body.

That, on the rise of which the different types of joints of the bones are effected, is the name-karma of joint. It is of six kinds—the perfect joint noted for extraordinary sturdiness and strength, the less perfect joint, the still inferior joint, weak joint, very weak joint, quite a weak joint.

That which determines the touch is the name-karma of touch. It is of eight kinds—hard, soft, heavy, light, smooth, rough, cold and hot. That which determines the taste is the name-karma of taste. It is of five kinds—bitter, pungent, astringent, sour and sweet. That which determines the odour is the name-karma of odour. It is of two kinds—pleasant smell and unpleasant smell. That which causes distinction in colour is the name-karma of colour. It is of five kinds—white, black, blue, red and yellow.

That, on the rise of which the form of the previous body does not disappear, is the name-karma of migratory form (*ānupūrvya nāma karma*). It is of four kinds relating to the tendency of the soul after death to move towards the four states of existence, namely the infernal, the animal, the human and the celestial.

That, on the rise of which there is no falling down like an iron ball of heavy weight, nor going up like warm cotton of lightness, is the name-karma of neither heavy nor light. That, on the rise of which there is self-annihilation by hanging, falling from a cliff, etc., is the name-karma of self-destruction (*upaghāta*). That, which causes destruction by means of others' weapons etc., is the name-karma of destruction by others (*paraghāta*).

That, which causes the body of a being to emit warm light like sunshine, is the name-karma of hot light. It is found in the sun. That, which causes the body of a being to emit cool brilliance or lustre, is the name-karma of cold light. It is found in the moon, the glowworm, etc. That which enables breathing is the name-karma of respiration. That which causes movement in space is the name-karma of movement. It is of two kinds—graceful manner and awkward manner of motion.

That, which causes an individual body for the use of a single self, is the name-karma of individual body. That, which causes several beings to possess one common body for their use, is the name-karma of common body. That, on the rise of which a being is born with two or more senses, is the name-karma of *trasa* (mobile). That, which causes birth as an organism with one sense, is the name-karma of *sthāvara* (immobile).

That, on the rise of which others are delighted with one, is the name-karma of amiability (*subhaga nāma karma*). That, on the rise of which others are displeased with one, even though one is endowed with lovely form etc., is the name-karma of disagreeableness. That which causes a melodious voice is the name-karma of pleasing voice. The opposite of it is the name-karma of harsh voice. That which causes charm and beauty is the name-karma of loveliness. The opposite of it is inauspicious name-karma. That which produces a subtle body is the name-karma of subtle bodies. That, which produces a body which causes hindrance to others, is the name-karma of gross bodies.

That, which causes the complete development of the organs and capacities, is the name-karma of completion. It is of six kinds—taking in of the molecules to form the body, development of the body, development of the sense-organs, development of the respiratory organs, development of the vocal organ and development of the brain. That, which prevents the full development of these six kinds of completion, is the name-karma of incompletion. That which accomplishes firmness (such as a well-knit frame, fine teeth and strong limbs) is the name-karma of firmness. The opposite of this is the name-karma of weakness. That which causes lustre of body is the name-karma of lustre (*ādeya*). That which is the cause of a lustreless body is '*anādeya nāma karma*'. That which proclaims merit is the name-karma of glory and renown. That which proclaims demerit is the name-karma of disgrace. '*Tīrthakaratva nāma*' is that which causes the status of an Arhat—the Lord of the three worlds.

The subdivisions of name-karma have been described. The subdivisions of status-determining karmas are described next.

उच्चैर्नीचैश्च ॥ १२ ॥

Uccairnīcaiśca (12)

12. **The high and the low.**

The status-determining karma is of two kinds. The one determines high status and the other low status.

Owing to the rise of the former, an individual is born in a high or noble family of great respectability and prestige. The latter leads to birth in a low family lacking in prestige and respectability.

The subdivisions of the eighth species are mentioned.

दानलाभभोगोपभोगवीर्याणाम् ॥ १३ ॥

Dānalābhabhogopabhogavīryāṇām (13)

13. **The obstructive karmas are of five kinds, obstructing the making of gifts, gain, enjoyment of consumable things, enjoyment of non-consumable things and effort (energy).**

The divisions are made with reference to obstructive karmas—obstructing charity, obstructing gain and so on. These are called obstructive, as these offer obstacles in the way of giving, gaining and so on. On the rise of the first kind, the individual does not make gifts even if he wants to. The second hinders him from attaining any gain even though he sets his heart on it. The third hinders the enjoyment of consumable things, though he is desirious of enjoyment. The fourth prevents the enjoyment of non-consumable things, although he is eager after enjoyment of such things. The fifth prevents effort or exertion, although he wants to make an effort or exert himself.

The types and subtypes of karmas have been explained. Now the kinds of duration-bondage have to be described. Duration is of two kinds, the maximum and the minimum. For certain species of karmas the maximum limit of duration is the same. That is mentioned first.

आदितस्तिसृणामन्तरायस्य च त्रिंशत्सागरोपमकोटीकोट्यः
परा स्थितिः ॥ १४ ॥

Āditastisṛṇāmantarāyasya ca triṁśatsāgaropamakoṭīkoṭyaḥ
parā sthitiḥ (14)

14. The maximum duration of the three main types (primary species) from the first and obstructive karmas is thirty *sāgaropama kotīkotī*.

It is mentioned 'from the first' in order to indicate that the three should not be taken in the middle or at the end. 'Obstructive' is mentioned in order to include that which is separated. '*Sāgaropama*' is of the duration or period of time indicated already. *Koṭī* × *kotī* is *kotīkotī*. '*Parā*' means maximum. The purport is this. The maximum duration of the knowledge-obscuring, perception-obscuring, feeling-producing and obstructive karmas is thirty *sāgaropamakotīkotī*. In whom does it occur? The bondage of karmas with the maximum period of existence occurs in the case of the wrong believer, who is endowed with the five senses and the mind and who has attained completion.

The maximum duration of the deluding karma is indicated.

सप्ततिर्मोहनीयस्य ॥ १५ ॥

Saptatirmohanīyasya (15)

15. Seventy *sāgaropamakotīkotī* is the maximum duration of the deluding karma.

'*Sāgaropamakotīkotī* maximum duration' is taken from the previous sutra. This also occurs in the case of the wrong believer, who is endowed with the five senses and the mind and who has attained completion.

The maximum duration of the name and the status-determining karmas is mentioned next.

विंशतिर्नामगोत्रयोः ॥ १६ ॥
Viṁśatirnāmagotrayoḥ (16)

16. Twenty *sāgaropamakoṭīkoṭī* is the maximum duration of the name-karma and the status-determining karma.

'*Sāgaropamakoṭīkoṭī* maximum duration' is taken from the previous sutra. This also occurs in the case of the wrong believer, who is endowed with the five senses and the mind and who has attained completion. With regard to the rest it must be understood as indicated in the scriptures.

What is the maximum duration of life ?

त्रयस्त्रिंशत्सागरोपमाण्यायुषः ॥ १७ ॥
Trayastriṁśatsāgaropamāṇyāyuṣaḥ (17)

17. Thirty-three *sāgaropamas* is the maximum duration of life.

The mention of '*sāgaropama*' in the sutra once again is intended to exclude *koṭīkoṭī*. The maximum duration is supplied from the previous sutra (14). This also occurs in the case of the wrong believer, who is endowed with the five senses and the mind and who has attained completion.

The maximum duration has been described. Now the minimum duration has to be described. Leaving (for the present) the five species, which have the same minimum duration, the author describes the minimum duration of the other three species in two sutras.

अपरा द्वादशमुहूर्ता वेदनीयस्य ॥ १८ ॥
Aparā dvādaśamuhūrtā vedanīyasya (18)

18. The minimum duration of the feeling-producing karma is twelve *muhūrtas*.

'*Aparā*' means the minimum. The minimum duration of the feeling-producing karma is twelve *muhūrtas*.

नामगोत्रयोरष्टौ ॥ १९ ॥

Nāmagotrayoraṣṭau (19)

19. The minimum duration of the name-karma and the status-determining karmas is eight *muhūrtas*.

'*Muhūrtas* and the minimum duration' are supplied from the previous sutra.

The minimum duration of the rest is indicated next.

शेषाणामन्तर्मुहूर्ता ॥ २० ॥

Śeṣāṇāmantarmuhūrtā (20)

20. The minimum duration of the rest is up to one *muhūrta*.

The minimum duration of the other five species is up to one *muhūrta*. The minimum duration of knowledge-obscuring, perception-obscuring and obstructive karmas obtains in the case of the ascetic in the tenth stage of development. The minimum duration of the deluding karma occurs in the case of the ascetic in the ninth stage. The minimum duration of the life-karma occurs in the case of animals and human beings in the regions of labour.

What is the definition of fruition?

विपाकोऽनुभवः ॥ २१ ॥

Vipāko(a)nubhavaḥ (21)

21. Fruition is the ripening or maturing of karmas.

'*Vipāka*' is distinctive, variegated ripening. It is distinguished by influx of intense or mild passions described already. The different kinds or ways of fruition depend on the aforesaid intensity or mildness of passions which cause influx. Otherwise, different kinds of fruition assisted by differences in substance, space, time, being (incarnation) and disposition constitute *vipāka*. This is called experiencing (*anubhava*).

From abundance of auspicious thought-activity, there is fruition-bondage of abundance of auspicious karmas, and there is fruition-bondage of very little of inauspicious karmas. Similarly, from abundance of inauspicious thought-activity, there is fruition-bondage of abundance of inauspicious karmas, and there is fruition-bondage of very little of auspicious karmas.

The fruition resulting thus from appropriate causes operates in two ways, that is by its own nature as well as by the nature of another. The fruition of each of the eight main types of karmas is by its nature alone[1]. In the case of subtypes of the same species except in the case of life-karmas, faith-deluding and conduct-deluding karmas, fruition is possible by others' nature also. For instance, the fruition of life karma of an animal or a human being is not possible through life in hell. And the fruition of faith-deluding karmas is not possible through conduct-delusion or *vice versa*[2].

The disciple says, "The ripening of karmas accumulated formerly is fruition. We admit this. But we do not know this other thing. Is fruition according to the nature of karmas or otherwise ?" "Yes", says the author. Fruition is according to the nature of the species of karmas enumerated. This is declared in the next sutra.

स यथानाम ॥ २२ ॥

Sa yathānāma (22)

22. (The nature of) fruition is according to the names of the karmas.

The fruit of knowledge-covering karma is absence of knowledge. The effect of perception-covering karma is to block up perception. Thus the effects of all karmas are significant and are true to their meanings. Hence there is agreement between the several types of karmas and their fruition.

It is understood that ripening is fruition. Now do the experienced karmas continue to remain as ornaments, or do they fall off without strength or vigour ?

ततश्च निर्जरा ॥ २३ ॥

Tataśca nirjarā (23)

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[1] That is knowledge-covering karma will cover knowledge only and will not produce feeling or will not determine life or status.

[2] With the exceptions noted above and certain others, transformation is possible between any two subtypes of the same main type of karma.

23. After fruition (enjoyment), the karmas fall off or disappear.

The karmas fall off after giving pain or pleasure, as these cannot stay on after fruition at the end of their duration, just as food and similar things decay in course of time. The falling off or dissociation of karmas is of two kinds, namely ripening in the usual course and being made to ripen prematurely.

In the great ocean of transmigration, the individual self wanders for countless periods of time, whirling round and round among the four states of existence in various births. And the auspicious and inauspicious karmas of the self reach the stage of fruition gradually—attain fruition—and dissociate themselves from the self. This is the first kind of dissociation arising from maturity in the ordinary course of things. The karmas which have not attained their period of maturity are made to rise and are experienced, as the mango, jack fruit, etc. are made to ripen by special contrivances. This dissociation is without ripeness in the natural course of things. The word *'ca'* is intended to include other methods referred to in a later sutra, namely 'Dissociation is by penance'. Dissociation is effected by penance and also by other ways. Why is dissociation mentioned here before stoppage of karmas, as it should come after stoppage in the natural course of things ? It is mentioned here for the sake of brevity. If it is to be mentioned there, the sutra, 'Ripening is fruition', has to be repeated.

Fruition bondage has been described. Now space-bondage must be described. In describing it these points must be indicated. Of what causes ? When ? How ? Of what nature ? From where ? Of what quantity ? The next sutra proceeds to give particulars in the order in which the questions are put.

नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाहस्थिताः
सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ॥ २४ ॥

Nāmapratyayāḥ sarvato yogaviśeṣātsūkṣmaikakṣetrāvagāha-
sthitāḥ sarvātmapradeśeṣvanantānantapradeśāḥ (24)

24. The karmic molecules of infinite times infinite space-

points always pervade in a subtle form the entire space-points of every soul in every birth. And these are absorbed by the soul because of its activity.

'*Nāmapratyayāḥ*' means the species of karmas indicated by the names. It has been said that the nature of karmas is according to their names. So by the word 'name' all species of karmas are denoted. By this the causality is mentioned. '*Sarvato*' means in all births. By the sutra '*Anyatopi*', the suffix '*tas*' is used to indicate the seventh locative case. By this time is indicated. In the case of every soul infinite births have gone by or have taken place in the past. And in the future there will be numerable, innumerable or infinite times infinite births.

The phrase '*yogaviśeṣāt*' is intended to indicate that owing to activity matter is absorbed in the form of karma. The word '*sūkṣma*' indicates that the forms of matter capable of being absorbed as karma are subtle and not gross. '*Ekakṣetrāvagāha*' means pervading the same extent of space occupied by the soul, and it is intended to exclude any other part of space. '*Sthitā*' means stationary. This term is intended to ward off any other activity. The karmic particles are stationary and do not move. '*Sarvātmapradeśeṣu*' is intended to indicate the substratum, and it means pervading the entire extent of space of the soul. This indicates that karmic particles do not pervade only one, two, etc. space-points. How else ? These pervade the entire space-points of a soul, upper, lower and horizontal. The extent of these particles of matter is infinite times infinite space-points, and the specific mention of it is intended to exclude other quantities and declare that it is not numerable, innumerable or infinite space-points. These molecules of matter are infinitefold of the number of non-potential souls (*abhavyas*) and one/infinite part of the number of the liberated souls (*siddhas*). and occupy one/innumerable part of *ghanāṅgula*. These are of varied duration, of one, two, three, four, numerable and innumerable instants. These particles are characterized by five colours, five tastes, two odours, and four kinds of touch and are fit to be turned into the eight species of karmas. Owing to activity these are made one with the soul by the soul. Thus space-bondage must be understood in brief.

While it was contended that merit and demerit should have been included after bondage (*vide* commentary on sutra 4), it was rejected under the plea that these were included in bondage. Hence it must be explained here what merit is and what demerit is. The next sutra determines the karmas that constitute merit.

सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ॥ २५ ॥

Sadvedyaśubhāyurnāmagotrāṇi puṇyam (25)

25. **The good variety of feeling-producing karmas and the auspicious life, name and status-determining karmas constitute merit (*puṇya*).**

'*Śubham*' means auspicious. It is added to the rest severally—auspicious life, auspicious name and auspicious status.

The three life-karmas which determine birth in the plant and animal world, the world of humanity and the world of celestial beings are the three auspicious life-karmas. The auspicious name (physique-making) karmas are of thirty-seven kinds. They are as follows. The human state of existence, the celestial state of existence, the class of beings with five senses (*pañcendriyajāti*), the five bodies, the three chief and secondary parts of the bodies (*aṅgopāṅgas*), the symmetrical structure of the body (*samacaturasrasaṁsthāna*), the utmost firmness of the joints (*vajrarṣabhanārācasaṁhanana*), pleasant colour, taste, odour and touch, two *ānūpūrvis*—that which causes the soul to move towards human birth, and that which causes the soul to move towards celestial birth, neither heavy nor light (*agurulaghu*), liability of being injured by others (*parāghāta*), capacity for breathing, emitting a warm splendour, emitting a cold lustre, graceful gait, movable body, gross body, complete development of the organs and the faculties of the body, possession of an individual body, firmness of the bodily frame, etc., beauty of the body, charm, melodious voice, lustrous body, glory and renown, the formation of the body with the parts in their right places (*nirmāṇa*), the status of a *Tirthaṁkara*, high status and pleasant feeling.

अतोऽन्यत्पापम् ॥ २६ ॥
Ato(a)nyatpāpam (26)

26. The remaining varieties of karma constitute demerit.

The karmas which do not come under the group specified as merit constitute demerit. These are eighty-two in number. Five kinds of knowledge-obscuring karmas, nine kinds of perception-obscuring karmas, twenty-six varieties of deluding karmas, five kinds of obstructive karmas, the infernal state of existence, the animal state of existence, the four classes of beings (beings with one, two, three and four senses respectively), the five kinds of structure of the body, the five kinds of joints, inauspicious colour, odour, taste and touch, movement of the soul towards the place of infernal birth, impelling the soul towards the place of animal birth, self-annihilation, awkward motion, one-sensed body, subtle body, incomplete development of organs and faculties, common body, infirmness of limbs, ugliness, bad looks (causing disgust or loathing), ill-sounding voice, lustreless body and disgrace. The name-karmas are thirty-four. Unpleasant feeling-producing karma, infernal life-karma and low status-determining karma are three. Thus bondage has been explained in detail. These can be perceived directly by clairvoyance, telepathy and omniscience, and can be understood from the scriptures taught by those possessed of direct knowledge.

CHAPTER IX

STOPPAGE AND SHEDDING OF KARMA

Bondage has been described. The next thing to be explained is stoppage of karmas.

आस्रवनिरोधः संवरः ॥ १ ॥

Āsravanirodhaḥ saṁvaraḥ (1)

1. **The obstruction of influx is stoppage (*saṁvara*).**

Influx which is the cause of taking in new karmic matter has been explained. The obstruction of the inflow of karmic matter is called stoppage (*saṁvara*). It is of two kinds, *bhāva saṁvara* and *dravya saṁvara*. The cessation of activities that lead to transmigration is psychic stoppage (*bhāva saṁvara*). When these activities are checked, the taking in of karmic matter is cut off or interrupted. This is material stoppage (*dravya saṁvara*).

Now this is investigated. What karmas are stopped in what stages of the self's spiritual development?[1] The self, that is subjugated by the karma which causes false belief, is the 'Misbeliever' (*mithyādṛṣṭi*). That karma, which flows into the soul chiefly on account of false belief, is cut off in the case of the rest. Hence stoppage of that karma prevails in the beings from the second stage of spiritual development, namely 'Downfall' (*sāsādanasamyagdṛṣṭi*) onwards. What is it? It is of sixteen kinds—karmas causing wrong belief, neuter sex, infernal lifetime, infernal state of existence, birth as a one-sensed being, birth as a two-sensed being, birth as a three-sensed being, birth as a four-sensed being, unsymmetrical body, quite a weak joining of the bodily structure, transmigrating force tending to infernal state of existence, a hot body (body emitting a warm splendour), a body possessing one sense only, a subtle body, an undeveloped body and a common body.

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[1] The souls are divided into fourteen classes or spiritual stages. The fourteen spiritual stages are 'Delusion', 'Downfall', 'Mixed', 'Vowless Right Belief', 'Partial Vow', 'Imperfect Vow', 'Perfect Vow', 'New Thought-Activity', 'Advanced Thought-Activity', 'Slightest Delusion', 'Subsided Delusion', 'Delusionless', 'Vibratory Omniscient Conqueror', and 'Non-Vibratory Omniscient'. At the end of the fourteenth spiritual stage, the soul becomes liberated (*siddha*).

Non-restraint is of three kinds—the rise of passions leading to endless mundane existence, the rise of passions hindering partial restraint, and the rise of passions hindering complete self-discipline. The influx of karmas caused by these passions is stopped in their absence. It is as follows. Deep sleep, deep slumber, somnambulism, anger, pride, deceitfulness and greed (leading to an endless series of worldly existence), the female sex, animal age, animal state of existence, the middle four types of structure of the body, the (middle) four types of joining, the transmigrating force tending to the animal state of existence, cold lustre, awkward motion, causing apathy, ill-sounding voice, dull appearance (lustreless body) and low family surroundings. These karmas, the influx of which is caused mostly by non-restraint arising from the passions of endless series, bind one-sensed beings etc., up to the end of the second stage of spiritual development. Owing to the absence of this non-restraint in the higher stages of spiritual development, there is stoppage of these karmas in those stages, that is from the third stage of 'Mixed Right and Wrong Belief' (*samyag-mithyādṛṣṭi*). Ten karmas flow into the soul primarily on account of non-restraint caused by the rise of passions hindering partial restraint. These are anger, pride, deceitfulness and greed (hindering even partial self-discipline), human age, human state of existence, physical body, the chief and secondary parts of the physical body, excellent joining and the transmigrating force tending to human birth. These bind one-sensed beings etc. up to the end of the fourth stage of spiritual development, namely 'Vowless Right Belief' (*asaṁyatasamyagdṛṣṭi*). Owing to its absence (viz. non-restraint of this type) there is stoppage of these karmas in the higher stages. In the third stage of mixed belief there is no binding of age-determining karma. That is the only peculiarity. The anger, pride, deceitfulness and greed (hindering complete self-discipline) bind one-sensed beings etc. up to the end of the fifth stage of 'Partial Vows' (*saṁyatāsaṁyata*). The influx of these karmas is caused by the indiscipline arising from the passions which hinder complete self-discipline. Owing to its absence there is stoppage of these karmas in the higher stages. The influx of karmas caused by negligence is stopped in the absence of negligence. From the stage higher up the sixth stage of 'Imperfect Vows' (*pramatta saṁyata*) there is stoppage of karmas whose influx is caused by negligence, as there is no negligence in those stages. What are these? These are the karmas causing the feeling of pain, disliking or dissatisfaction, sorrow, infirm frame (body without stamina), steadiness, ugly body, disrepute. The commencement of the binding of celestial age is caused generally by negligence and also by the absence of negligence in the next stage of 'Perfect Vows' (*apramatta*). Owing to their absence there is stoppage of this karma in the higher stages. Those karmas, the influx of which is caused by the passions alone and not by negligence, etc., are stopped (ejected, opposed) in the absence of the passions. The passions bereft of negligence etc. are of three degrees, namely intense, moderate and minute. These three degrees of the passions remain in the next three stages (the 8th, 9th and 10th). In one/numerable part of the eighth stage of 'New Thought-Activity' (*apūrvakaraṇa*), the two karmas of sleep and slumber bind. In the next one/numerable part thirty divisions of karmas bind. These are the celestial state of existence, birth as a being with five senses, transformable body, translocation (projectable) body, electric body, karmic body, symmetrical build, the chief and secondary parts of the transformable body, the chief and secondary parts of the translocation body, colour, odour, taste, touch, transmigrating force tending to celestial state, neither heavy nor light, self-annihilation, destruction caused by others, respiration, graceful movement (pleasant gait), voluntarily movable body, gross body, complete development, firmness of the teeth, bones, etc., possession of an individual body, sturdy frame (body with stamina), lovely body, amiable personality, melodious voice, lustrous body, formation of the body and the status of a 'World Teacher'. In the last instant of this stage, the four karmas causing laughter, liking, fear and disgust bind. These types of karmas flow in owing to intense passions. There is stoppage of these karmas in the absence of intense passions in the higher stages. In the next stage of 'Advanced Thought-Activity' (*anivṛttibādarasāmparāya* stage in which gross passions still remain), the male sex and the gleaming (subtle form of) anger bind from the first instant up to one/numerable part of the duration of this stage. In the balance of one/numerable part of the duration, the gleaming pride and the gleaming deceitfulness bind. And in the last instant the flaming-up[1] greed binds. The influx of these karmas is caused by moderate passions. And owing to the absence of moderate passions, there is stoppage of these karmas in the higher stages. In the next stage of 'Slight Delusion'[2] (*sūkṣmasāmparāya*), the five kinds of knowledge-obscuring karmas, the four kinds of perception-obscuring karmas, honour and glory, high family surroundings and the five kinds of obstructive karmas, the influx of which is caused by minute passions, bind. There is stoppage of these karmas in the higher stages owing to the absence of minute passions in those stages. In the next three stages of 'Subsided Delusion', 'Destroyed Delusion' and 'Omniscience with Vibration' (*upaśānta kaṣāya*, *kṣīnakaṣāya* and *sayogakevali*), there is the bondage of karmas causing the feeling of pleasure owing to the presence of mere vibrations or activity. And in the absence of activity in the case of the omniscient without activity (*ayogakevali*), there is stoppage of the karma causing the feeling of pleasure.

Stoppage has been described. The means of stoppage are mentioned in the next sutra.

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥ २ ॥

Sa guptisamitidharmānuprekṣāparīṣahajayacāritraiḥ (2)

2. Stoppage (is effected) by control, carefulness, virtue, contemplation, conquest by endurance and conduct.

That, by which the soul is protected from the causes of transmigration, is control (*gupti*). Careful movement in order to avoid injury to organisms is regulation or carefulness

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[1] i. e. gleaming greed. [2] or 'Subtle Passion'.

(*samiti*). That which takes one to the desired goal is virtue (*dharma*). Meditating on the nature of the body and so on is contemplation (*anuprekṣā*). To bear with the sufferings of hunger etc. for the sake of dissociation of karmas is endurance. Conquest by patient endurance is '*parīṣahajaya*'. Conduct (*cāritra*) has been explained in the first sutra. As control etc. are most effective in stoppage activities, these are mentioned as instrumental causes. This is the section of stoppage. Still the pronoun 'it' is used in order to indicate direct association of stoppage with control etc. What is its purpose? It is intended for determination. That is, stoppage can be achieved only by control etc. and not by any other means. Thus pilgrimage to holy places, bathing in holy waters, initiation in offering the head as an oblation and the worship of deities in order to win their favour are precluded. The karmas acquired on account of attachment, aversion and delusion cannot be got rid of by any other way.

A potent cause of stoppage and dissociation is mentioned next.

तपसा निर्जरा च ॥ ३ ॥

Tapasā nirjarā ca (3)

3. By penance (austerity) dissociation also.

Though penance (religious austerity) is included under the moral virtues, it is mentioned separately in order to indicate that it effects both stoppage and dissociation and that it is the chief cause of stoppage of influx. Now it is true that austerity is the means of prosperity, as it is admitted to lead to positions such as the lord of devas. How can it then be the cause of dissociation. There is nothing inconsistent in this, for the same cause such as fire produces many effects such as scorching, ash and charcoal. Similarly, what inconsistency is there in considering penance as the cause of both worldly prosperity and destruction of karmas?

Control (*gupti*), which is mentioned first among the causes of stoppage of karmas, is defined.

सम्यग्योगनिग्रहो गुप्तिः ॥ ४ ॥

Samyagyoganigraho guptiḥ (4)

4. Curbing activity well is control (*gupti*).

Activity has been explained already under VI, 1. Restraining self-willed activity is restraint. The attribute 'well' is intended to prohibit activity leading to worldly pleasures. When the threefold activity of the body, the sense-organ of speech and the mind is curbed well, there is no room for evil disposition. So there is no inflow of karma due to activity, and consequently there is stoppage of influx. Restraint is of three kinds, control of bodily activity, control of vocal activity and control of mental activity.

For the benefit of the ascetic, who is unable to restrain activity altogether, activity free from injury is indicated.

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥ ५ ॥

Īryābhāṣaiṣaṇādānanikṣepotsargāḥ samitayaḥ (5)

5. Walking, speech, eating, lifting and laying down and depositing waste products constitute the fivefold regulation of activities.

'*Samyak*' (carefulness in) is supplied. Walking etc. are qualified by this. That is carefulness in walking, carefulness in speech, carefulness in eating, carefulness in lifting and laying down and carefulness in depositing waste products. These five kinds of regulations are the means by which the ascetic acquainted with the dwelling places of minute organisms avoids injury to organisms. In the case of an ascetic who conducts himself in this manner, there is stoppage of influx arising from non-restraint.

The third means of stoppage is virtue. Its subdivisions are mentioned in the next sutra.

उत्तमक्षमामार्दवार्जवसत्यशौचसंयमतपस्त्यागाकिञ्चन्यब्रह्म-
चर्याणि धर्मः ॥ ६ ॥

Uttamakṣamāmārdavārjavasatyaśaucasaṁyamatapastyāgā-
kiñcanyabrahmacaryāṇi dharmaḥ (6)

6. Supreme forbearance, modesty, straightforwardness, purity, truthfulness, self-restraint, austerity, renunciation, non-attachment and celibacy constitute virtue or duty.

What for is this mentioned? The first 'control' is intended to curb activity. The second 'regulation' is intended to indicate regulation of activity, in the case of those who cannot curb it altogether, by giving proper directions. And the object of the tenfold virtue or duty is to avoid spiritual inertia or negligence, while engaged in activities such as movement. Forbearance is the absence of defilement such as anger in the ascetic, who goes out for food for preserving the body, when he meets with insolent words, ridicule or derision, disgrace, bodily torment and so on from vicious people. Modesty (humility) is the absence of arrogance or egotism on account of high birth, rank and so on. Straightforwardness is freedom from crookedness. Purity is freedom from greed. Truth is the utterance of chaste words in the presence of noble persons. Now is not this included under regulation of speech-activity? There is nothing wrong in this. The ascetic who comes in contact with good as well as wicked people speaks as little as possible of what is good. Otherwise, it will lead to unnecessary evil originating from attachment. That is called regulation of speech-activity. But the ascetic coming in contact with good people, saints or those devoted to them, must discourse elaborately on the attributes of knowledge and conduct in order to promote virtue. Desisting from injury to life-principles and sensual pleasures while engaged in careful activity is self-restraint or discipline. Undergoing penance in order to destroy the accumulated karmas is austerity. Austerity is of twelve kinds as will be explained later. Gift is giving or bestowing knowledge etc. appropriate to saints. Non-attachment is giving up adornment of the body and the thought 'this is mine'. He who has nothing is *'akiñcana'*. His thought or natural property is *'ākiñcanya'* [1]. Perfect celibacy consists in not recalling pleasure enjoyed previously, not listening to stories of sexual passion (renouncing erotic literature), and renouncing bedding and seats used by women. Continence *(brahmacarya)* is residing in the abode of the teacher in order to abandon self-willed activity. The word 'perfect' or 'supreme' is added to everyone of the terms in order to indicate the avoidance of temporal objectives. The practice of these moral virtues coupled with the thought of evil caused by the opposites of these leads to stoppage of karmic inflow.

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[1] The ascetic never thinks that this is his and so on with regard to his own body and material possessions.

The passions such as anger do not rise, as the self embraces the moral virtues such as consummate forbearance and discards the opposites of these. Now how is the self able to practise these and refrain from the opposites of these? The self desiring his good becomes one with moral virtues, as the heated ball of iron becomes one with heat.

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरालोक-
बोधिदुर्लभधर्मस्वाख्याततत्त्वानुचिन्तनमनुप्रेक्षाः ॥ ७ ॥

Anityāśaraṇasaṁsāraikatvānyatvāśucyāsravasaṁvaranir-
jarālokabodhidurlabhadharmasvākhyātattvānucintanam-
anuprekṣāḥ (7)

7. Reflection is meditating on transitoriness, helplessness, transmigration, loneliness, distinctness, impurity, influx, stoppage, dissociation, the universe, rarity of enlightenment and the truth proclaimed by religion.

The bodies as well as the objects of pleasure of the senses are transient like bubbles. In the endless cycle of worldly existence, union and separation in the womb etc. alternate in quick succession. However, the self under delusion considers the persons and objects associated with him as permanent. But there is nothing in the world which is permanent except the natural characteristics of knowledge and perception of the self. This is contemplation on the transitory nature of things. He who contemplates thus is free from intense attachment to persons and things, and hence he does not feel distress when he loses them or separates from them as in the case of the garlands used and cast off. (1)

There is no escape for the young one of a deer pounced upon by a hungry tiger fond of the flesh of animals. Similarly, there is no way of escape for the self caught in the meshes of birth, old age, death, disease and sorrow. Even the stout body is helpful in the presence of food, but not in the presence of distress. And wealth acquired by great effort does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him at his death. His relations all united together cannot give him relief when he is afflicted by ailment. But if he accumulates merit or virtue, it will help him to cross the ocean of misery. Even the lord of devas cannot help anyone at the point of death. Therefore virtue is the only means of succour to one in the midst of misery. Friends, wealth, etc. are also transient. And so there is nothing else except virtue which offers succour to the self. To contemplate thus is the reflection on helplessness. He, who is distressed at the thought that he is utterly helpless, does not identify himself with thoughts[1] of worldly existence. And he endeavours to march on the path indicated by the Omniscient Lord. (2)

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling round have been described already. He, who wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families, takes different relationships such as father, brother, son, grandson, etc., or mother, sister, wife, daughter and so on, being propelled by the mechanism of karmas. The master becomes servant and the servant master, just as an actor acts several parts on the stage. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. Thus to reflect on the nature of mundane existence is contemplation on worldly existence. He who contemplates thus is alarmed at the miseries of transmigration and becomes disgusted with worldly existence. And he who is disgusted with it endeavours to free himself from it. (3)

'I am alone in suffering severe pain in the successive recurrence of birth, old age and death. There is none who is my friend or foe. I am born alone. I die alone. No one else, whether relations or others, takes away my manifold sufferings such as disease, old age and death. Relations and friends can't accompany me beyond the cemetery. Virtue alone is my never-failing companion.' This is the contemplation of solitariness. He who contemplates thus is free from attachment towards his friends and aversion towards his enemies. So he cultivates detachment and endeavours to attain emancipation. (4)

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[1] or with the objects of wordly existence.

To reflect that the self is distinct and separate from the body is the contemplation of distinctness or differentiation. 'Though I am one with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am devoid of the senses. The body is devoid of knowledge, but I am of the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies. Oh, dear! When such is the case, what relation is there between me and external objects?' He who contemplates thus is free from attachment towards his body and other things. This leads to supreme detachment based on true knowledge, which helps the self to attain emancipation. (5)

The body is the receptacle of impurities. It is developed from impurities such as semen and blood in the womb. It is the seat of unclean things like the lavatory. The skin-covering is full of apertures through which exude impurities. Like fire the body consumes quickly what comes in contact with it. Bathing, application of perfumes, incense, powder, garlands, etc. cannot remove the impurities of the body. Right faith, right knowledge and right conduct alone will bring about the complete purification of the soul. He, who thus contemplates on the impurities of the body, is disgusted with the body and endeavours to cross the ocean of transmigration. (6)

Influx, stoppage and dissociation (of karmas) have been described already. Still they are mentioned here for reflecting on their good and evil. Influx leads to calamity and distress in this life and in the life to come. The senses, the passions and non-abstinence lead to as speedy influx as the current of a river. The senses such as touch, sight and the rest plunge the wild elephant, the crow, the serpent, the bird, the deer and the rest into the ocean of misery. Similarly the passions also cause injury, bondage, disgrace, anguish and so on. And in the future they lead to different kinds of suffering in the four states of beings. Thus reflection on the calamity and distress caused by influx is contemplation on influx. This enables the self not to swerve from the wholesome attitudes of forbearance etc. And the evils originating from influx do not affect the self protected like the tortoise within the shell. (7)

If the hole in the keel of a vessel sailing on the ocean is not closed, then water enters the ship, and the passengers certainly go down. But if the hole is plugged, then the passengers reach their destination. Similarly if influx is stopped, then there can be no obstacle to emancipation. Thus reflection on the merit of stoppage of karmas is contemplation on stoppage. He who reflects in this manner constantly endeavours to stop influx. Naturally it leads to emancipation. (8)

Dissociation takes place after the fruition of karmas. It is of two kinds. One is involuntary and the other is by one's effort. The involuntary dissociation on the fruition of karmas, common to the four conditions of existence such as infernal beings, gives rise to a chain of evils. Dissociation by conquest of afflictions is by one's own effort. It gives rise to a chain of good or to no series. Thus reflection on the merits and demerits of dissociation is contemplation of dissociation. This impels one to destroy karmas. (9)

The structure of the universe has been described already. The universe is in the midst of the non-universe space which is endless. The contemplation of the nature of the universe develops true knowledge. (10)

In one minute living being there are organisms infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no interspace. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these most of them are endowed with imperfect senses (i. e. less than the five senses). Hence birth as a five-sensed being is as rare as gratitude among the good qualities. And even among the five-sensed beings, many belong to the animal world such as the cow, the deer, the bird, the serpent, etc. Hence human birth is as difficult of attainment as a heap of jewels at the crossing of the roads. And if one loses the condition of a human being by negligence, it is as difficult to attain it once again, as it is difficult for a burnt tree to regain its old freshness. Even if human birth is attained, a good country, a good family, keen senses, health, etc. are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless like the face without vision. And even after attaining this rare true faith, if anyone is immersed in worldly pleasures, it is like burning sandal-wood paste for the sake of ash. Even with renunciation of worldly pleasures, meditation accompanied by austerities, propagation of true faith, and auspicious death are rare. If these are achieved, then the attainment of enlightenment has borne fruit. By contemplating on the difficulty in attaining true faith, one does not become negligent after attaining this rare jewel. (11)

The faith promulgated by Jina is characterized by non-injury, based on truth, with humility as its root, forbearance as its strength, safeguarded by celibacy, dominated by quietism and characterized by restraint and non-attachment as its support. Without attaining it living beings have been wandering in the beginningless mundane existence, undergoing sufferings and misery owing to the rise of inauspicious karmas. If true faith is attained, one is bound to achieve emancipation, after enjoying several kinds of worldly prosperity and distinction. This is contemplating what is stressed in religion. This promotes constant devotion to religion. (12)

Thus reflection on transitoriness etc. helps one to practise moral virtues such as forbearance and consequently leads to effective stoppage of karmas. Reflection is mentioned in the middle for the sake of both. He who practises reflection in this way is enabled to practise the moral virtues and also subdue the afflictions.

What are afflictions and for what purpose are they endured?

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परीषहाः ॥ ८ ॥

Margācyavananirjarārthaṁ pariṣoḍhavyāḥ pariṣahāḥ (8)

8. The afflictions are to be endured so as not to swerve from the path of stoppage of karmas and for the sake of dissociation of karmas.

As stoppage is the subject under consideration, the path is qualified by stoppage—the path of stoppage. The afflictions are to be endured, so as not to swerve from the path of stoppage of karmas and for the shedding of karmas. Those who endure hunger, thirst, etc. do not swerve from the path taught by Jina and block the influx of karmas by practising the path aright. They also experience the fruits of maturing karmas, destroy these gradually and attain emancipation.

The afflictions are described in the next sutra.

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवध-
याचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि ॥ ९ ॥

*Kṣutpipāsāśītoṣṇadaṁśamaśakanāgnyāratistrīcaryāniṣadyā-
śayyākrośavadhayācanālābharogatṛṇasparśamalasatkāra-
puraskāraprajñājñānādarśanāni* (9)

9. Hunger, thirst, cold, heat, insect-bites, nakedness, absence of pleasures, women, pain arising from roaming, discomfort of postures, uncomfortable couch, scolding, injury, begging, lack of gain, illness, pain inflicted by blades of grass, dirt, reverence and honour (good as well as bad reception), (conceit of) learning, despair or uneasiness arising from ignorance and lack of faith (are the twenty-two hardships).

Hunger etc. are the twenty-two kinds of afflictions. These have to be endured by the ascetic striving after emancipation. The saint, who fails to obtain pure food or the required quantity of food, and whose torment of hunger is not dispelled, does not seek for food in improper places and at improper times. He does not tolerate neglect of his daily duties even to a small extent, and he is enthusiastic in study and meditation. He has himself practised and enabled others to practise fasting and eating less than his fill on several occasions. He takes only tasteless food. The water he drinks is parched as the drops of water poured in a red-hot vessel. Even when the ascetic is extremely hungry, he feels that it is better not to obtain food rather than obtain food. Such an ascetic who ignores the torment of hunger conquers hunger. (1)

The ascetic has given up bathing, immersing himself in water and sprinkling his body with water. Like the birds he has no fixed abode. He may at times be tormented by parching thirst, owing to various reasons such as unsuitable food (too saltish, oily or astringent food), the heat of summer, bilious fever, fasting and so on. Even then he does not seek remedy, but extinguishes this flame of the fire of thirst by the cool and fragrant water of his meditation kept in the fresh, earthenware pot of fortitude. Such patient endurance of thirst is to be extolled. (2)

Without garments and habitation the ascetic lives on rocks and so on underneath trees like birds. And when he is beset by extremely cold wind or suffers from frost, he does not think of the remedies enjoyed by him formerly, but dwells in the inner apartment of the house of knowledge[1]. This is proclaimed as endurance of cold. (3)

In summer there is no breeze, no abundance of water, and the leaves get dried up by the scorching heat of the summer sun and fall off from the trees. The ascetic enters such a wood and suffers from thirst because of internal causes such as fasting. And, owing to forest-conflagration, scorching wind and oppressive heat of the sun, his throat and palate become parched. Still he does not think of remedies experienced by him formerly on several occasions. He is keenly intent on avoiding injury to living beings and safeguarding his conduct. This is described as endurance of heat. (4)

The mention of flies and mosquitoes is a synecdoche. For instance, 'Let the ghee be safeguarded from crows.' Here 'crows' imply all those which damage the ghee. Similarly, 'flies and mosquitoes' imply all kinds of insects such as bees, gnats, small bees, bugs, maggots, ants, scorpions, etc. The ascetic endures the pain caused by these insects without thinking of the threefold remedies[1] (of medicine, incantation and charms). His only mantle is the determination to attain emancipation. This is called patient endurance of insect-bites. (5)

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[1] i. e. contemplation of knowledge.

The saint embraces nakedness like that of the child, which is free from stigma and which is difficult of attainment. This frees him from the evils of begging, safeguarding, injury, etc., and it is the sole cause of attaining emancipation, as it is free from attachment. The mind of the saint embracing nakedness is free from the excitement of passion and agitation, as he considers the female body impure and stinking. Hence he always safeguards his celibacy perfectly. His nakedness must, therefore, be considered blameless. (6)

The ascetic is indifferent to pleasures of the senses. He stays in vacant houses, temples, hollow trees, or in mountain-caves, devoid of singing, dancing, instrumental music, etc. He is immersed in, and derives pleasure from, study and meditation. His heart is closed to thoughts of worldly pleasures witnessed, heard of and experienced by him formerly, and stories concerning worldly pleasures. And his heart is proof against the arrows of Cupid. He always evinces compassion for the living. He must be understood to have conquered dissatisfaction arising from the absence of pleasures. (7)

In the presence of lovely, intoxicated women in the bloom of youth, the ascetic residing in lovely bowers, houses, etc. is free from agitation or excitement, even though he is disturbed by them. Similarly, he subdues agitations of his senses and his mind like the tortoise covered by his shell. And the smile, charming talk, amorous glances and laughter, lustful slow movement of women and the arrows of Cupid have no effect on him. This must be understood as the conquest of the disturbance caused by women. (8)

Someone has led a celibate life, residing in the habitation of his master. He has learnt the truth about bondage and emancipation. He goes to another place for the sake of food for the body, which is the seat of discipline (saintliness). As initiated by his master, he practises detachment like the wind. His body is grown weak by frequent observances of fasting, taking less food, limiting the articles of food, giving up stimulating food, etc. He avoids roaming, which causes injury and which is opposed to regulations with regard to place and time. While going from place to place on foot, he wears no shoes, and hence his soles are pricked by thorns, sharp stones, etc. which cause him pain. He overcomes such pain and does not think of conveyances etc. used by him on former occasions. And he practises to perfection the daily duties of an ascetic. This must be understood as the endurance of the affliction of roaming. (9)

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[1] This is also interpreted 'by thought, word and deed'.

The ascetic adopts a posture for discipline and continues in it for the prescribed time in utter loneliness in the burial ground untrodden by him, garden, vacant house, mountain-cave or arbour, examined carefully with the aid of sunlight and his senses. Neither does the roaring of wild animals such as the lion or the tiger engender fear in him, nor do troubles or injury caused by others force him to relinquish his posture. He does not swerve from the path to liberation, nor does his body move from the sitting postures such as *vīrāsana* and *utkuṭikā*. And he overcomes the pain caused by continuance in the same posture for a long time. This is ascertained as conquest of the discomfort of postures. (10)

When the ascetic feels tired by study or meditation or walking, he goes to sleep on hard, uneven ground, abounding in pebbles and fragments of broken jars, which is very cold or hot. He stretches his body on one side like a stick. For the sake of avoiding injury to living organisms, he remains still like the fallen tree or the dead body and does not roll on his side. He contemplates on knowledge and he does not move his body even when tormented by evil spirits. Thus he overcomes the discomfort caused by remaining on hard bed for an unlimited time. This is called the endurance of pain caused by uncomfortable couch. (11)

Even when he hears the harsh and vulgar words of persons of perverted attitude betokening censure and contempt which provoke the flame of anger, the saint pays no attention to such evil-doers, though he can ward off such evils. He thinks of the fruition of sinful karmas, is intent on practising moral virtues and does not give room for even the slightest passion. Thus he overcomes censure and reproach. (12)

When the ascetic is beaten and tormented by wicked men with sharp swords, maces, pestles, etc., he does not entertain ill-feelings against them. 'This is due to my former evil deeds. What can these wretched people do to me? The body is transient like the bubbles and is the cause of misery. These people can harm only my transient body, and not my lasting faith, knowledge and conduct.' He, who considers the cutting of his body by an adze or the application of sandal-wood paste as equal, reflects in this manner and overcomes the injury done to him. (13)

As the monk is absorbed in practising internal and external austerities, his body is emaciated, and he looks a mere skeleton. Like the tree dried up, by the extreme heat of the sun without strength or shade, the saint's physical frame is a mere assemblage of skin, bones and arteries. Still even on the point of death, he does not meanly and piteously beg for food, habitation, medicine, etc. by words, facial expressions or by gestures. Even at the time of food, he is difficult to be seen like the flash of lightning. This is the endurance of the affliction of begging. (14)

Like the wind the ascetic is not attached to anything. He goes from place to place and takes food only once a day. He observes complete silence or regulation of speech. He displays his form only once. He takes food from his hands. Even if he does not get food for several days in several homes, he is not worried about it. He has no interest in testing the merits of hosts. 'Lack of gain is of greater virtue to me than gain.' The ascetic who is contented in this manner conquers the lack of gain. (15)

The body is the repository of all impurities, transient and defenceless. The saint does not, therefore, have thought or desire for the body, and does not adorn the body. As the body is the means for acquiring the jewels of merit, accumulating them and safeguarding them, the ascetic takes several kinds of useful food in order to keep the body intact, just as lubricating the axle of the wheels or application of ointment to a wound is indispensable. Sometimes, owing to unsuitable food and drink, he is afflicted with hundreds of diseases such as gout at the same time. Still he does not come under their control. He may even possess extraordinary powers of cure acquired by his austerities. Still he does not utilize these powers to get himself cured, as he has no attachment towards the body. This must be understood as the endurance of the affliction of disease. (16)

'Grass' implies anything which causes pain. When dried blades of grass, hard pebbles, thorns, sharp stones, spears, etc. cause pain to the soles of the feet, the ascetic does not give his attention to it. He carefully avoids injury to minute organisms during walking, sitting and sleeping. This is conquest of the affliction caused by blades of grass etc. (17)

The ascetic takes the vow of non-bathing until death for the sake of avoiding injury to organisms with water-bodies. He perspires profusely in the extreme heat of the sun, and particles of dust wafted by the wind adhere to his body. And even when itching prevails owing to scab, eczema or ringworm, he does not scratch or rub his body. When the dirt on his body accumulates and that on another's decreases, there is no thought of envy in his heart. He is engaged in cleansing the soul from the mire of karmic impurities which clog the soul with the pure water of right knowledge and conduct. And naturally he overcomes the discomfort or affliction caused by dirt. (18)

'*Satkāra*' is reverence and commendation. '*Puraskāra*' is giving the place of honour or offering welcome. 'In these respects I am disregarded. I have practised celibacy for long and I am a great ascetic. I have a clear knowledge of my religion and other religions. I have won over my disputants on several occasions. But I am not honoured by reverence, offer of a high seat and so on by anyone. Misbelievers, on the other hand, worship and honour even such a person who knows very little as if he were an omniscient and thus proclaim their religion. It is said in the scriptures that devas worship the ascetic who performs great austerities. If this be true, why is it I am not reverenced?' The monk who avoids such thoughts overcomes the affliction caused by the absence of reverence and honour. (19)

'I am highly learned and well-versed in all branches of scriptural knowledge and proficient in grammar, logic and spiritual science. Other learned men are insignificant and do not shine before me, like the light of the fire-fly before the sun.' The ascetic who is free from such pride in his learning overcomes the affliction of high intellect. (20)

'I put up with such contemptuous remarks as these—he is dull and ignorant like an animal. Though I perform severe austerities and am free from negligence, still I do not acquire excellence in knowledge.' The monk who avoids such thoughts overcomes the affliction caused by ignorance. (21)

'My heart is pure with the attitude of supreme detachment. I am well-versed in the true knowledge of all the categories. I worship the great ones, the Arhat, the Temple, the Saint and the Religion. Still I have not attained remarkable knowledge, though I have been an ascetic for a pretty long time. It is said in scriptures that long fasting begets great things such as miraculous powers. But it does not appear to be true. So asceticism is useless. It is useless to observe vows.' The ascetic who does not think in this manner out of pure right belief conquers the affliction of disbelief. (22)

The ascetic, who endures these afflictions without evil thoughts, attains great stoppage of karmas, as influx caused by attachment and aversion is obstructed.

Do all these afflictions occur to the saints who endeavour to pass over the great and dense forest of transmigration, or is there any peculiarity? These afflictions explained now such as hunger occur differently according to the stages of conduct. But in the two following cases this should be known definitely.

सूक्ष्मसाम्परायच्छद्मस्थवीतरागयोश्चतुर्दश ॥ १० ॥
Sūkṣmasāmparāyacchadmasthavītarāgayoścaturdaśa (10)

10. Fourteen afflictions occur in the case of the saints in the tenth and twelfth stages.

The fourteen afflictions are hunger, thirst, cold, heat, insect-bite, movement, uncomfortable bedding, injury, lack of gain, illness, pricking pain, dirt, learning and ignorance. The mention of 'fourteen' implies that the other afflictions do not occur in these stages. An objection is raised. As there is no deluding karma in the twelfth stage, the eight afflictions originating from it are absent, and hence the rule limiting the afflictions to fourteen in their case is appropriate. But there is the rise of the deluding karmas in the tenth stage. Hence the number fourteen is not appropriate to the saint of the tenth stage. Such an objection is not valid, as it is merely the presence of the deluding karmas. In that stage there is merely the rise of the gleaming passion of greed, and that too is very minute. So the limit fourteen is appropriate to the tenth stage also, as it is similar to that of the twelfth stage. It is further argued that the afflictions such as hunger do not arise, as the rise of deluding karmas is either absent or very slight. Hence it is not fit to speak of the conquest of such afflictions. But it is not so. What is the reason? The potentiality alone is referred to here, similar to the capacity of the highest kind of devas, (*Sarvārthasiddhi* devas) to reach the seventh infernal region.[1]

If afflictions occur to the embodied saint, how many do arise in the case of the Omniscient Jina, who still experiences the effects of four karmas?

एकादश जिने ॥ ११ ॥
Ekādaśa jine (11)

11. Eleven afflictions occur to the Omniscient Jina.

Though the four destructive karmas have been destroyed by the Lord Jina, eleven afflictions arising from the presence of feeling karmas occur to Him (the Omniscient or in the Jivan Mukta stage). It is argued that it is not proper to speak of afflictions in the case of the Omniscient, as hunger and other afflictions do not occur in the absence of rise of the deluding karmas. It is no doubt true. Though there is no suffering of hunger etc., owing to the presence of material karmas, these are applied figuratively. With the destruction of knowledge-covering karmas and the manifestation of omniscience which knows all things simultaneously, there is no curbing of thought. Still meditation is attributed to the Jina, from the point of view of the destruction of karmas, which is the result of meditation. Otherwise, eleven afflictions 'do not arise' in the case of the Jina. "Do not arise" must be supplied, as sutras are supplemented in this way. It is admitted that the incomplete part of a sentence is to be supplied and it is within the rights of the commentator. Without the help of the rise of the deluding karmas, there are no afflictions such as hunger etc.

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[1] But they never go there, as there is no inclination, curiosity or need for them to do so.

If some afflictions only occur to the saints in the tenth stage etc., to whom do all of them occur?

बादरसाम्पराये सर्वे ॥ १२ ॥

Bādarasāmparāye sarve (12)

12. All the afflictions arise in the case of the ascetic with gross passions.

'*Sāmparāya*' means passion. He who has gross passions is called '*Bādarasāmparāya*'. This is not a stage in the spiritual development. On the other hand, the term 'gross passions' indicates the meaning. This term includes ascetics from the sixth stage up to the ninth stage. As the passions have not been destroyed in their case, all the afflictions occur to them. In what types of conduct do all the afflictions occur? All the afflictions occur to those of the first three types of conduct, namely *sāmāyika, chedopasthāpanā* and *parihāraviśuddhi*[1].

The particular stages with regard to the afflictions have been ascertained. But what karmas cause what afflictions?

ज्ञानावरणे प्रज्ञाज्ञाने ॥ १३ ॥

Jñānāvaraṇe prajñājñāne (13)

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[1] The fourth and fifth types of conduct are called *sukṣmasāmparāya* and *yathākhyāta*. These are the five types of conduct recognized by the Jaina thinkers. (vide sutra 18 of this chapter)

13. Extraordinary learning and ignorance are caused by knowledge-covering karmas.

This is improper. What is improper? The affliction of ignorance is consistent with the presence of knowledge-covering karmas. But extraordinary learning arises in the absence of knowledge-covering karmas. Great learning, arising from destruction-cum-subsidence[1], begets pride in the ascetic on the rise of other knowledge-covering karmas[2], and not on the total destruction of knowledge-covering karmas. So it is appropriate to say in the presence of knowledge-obscuring karmas.

Again the karmas causing other afflictions are described in the next sutra.

दर्शनमोहान्तराययोरदर्शनालाभौ ॥ १४ ॥

Darśanamohāntarāyayoradarśanālābhau (14)

14. Misbelief and lack of gain are caused by faith-deluding and obstructive karmas.

The words are taken respectively. Faith-deluding karmas give rise to the affliction of perverted faith. And obstructive karmas give rise to the affliction of lack of gain.

If the first kind of deluding karmas causes one affliction, how many afflictions are caused by the second type?

चारित्रमोहे नाग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कारपुरस्काराः ॥ १५ ॥

Cāritramohe nāgnyāratistrīniṣadyākrośayācanāsatkāra-puraskārāḥ (15)

15. (The afflictions of) nakedness, absence of pleasures, woman, sitting posture, reproach, begging and reverence and honour are caused by conduct-deluding karmas.

Infatuation may be said to cause the afflictions of nakedness etc., as these are caused by the male sex etc. But how can the affliction of sitting posture be caused by the rise of infatuation? On the rise of infatuation, thoughts of violence arise. And avoidance of injury is the object of the sitting posture.

What karmas are the causes of the remaining afflictions?

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[1] of sensory-and scriptural knowledge-obscuring karmas.

[2] viz. of clairvoyance-telepathy-and omniscience-obscuring karmas.

वेदनीये शेषाः ॥ १६ ॥

Vedanīye śeṣāḥ (16)

16. The other afflictions are caused by feeling karmas.

Eleven afflictions have been mentioned. Those other than these are the rest. These occur on the rise of feeling karmas. Here 'occur' is understood. What are these? These afflictions are hunger, thirst, cold, heat, insect-bite, movement, uncomfortable bedding, injury, illness and discomforts caused by blades of grass and dirt.

The causes, definitions and divisions of the afflictions have been described. How many of these can occur simultaneously to a single self?

एकादयो भाज्या युगपदेकस्मिन्नेकोनविंशतिः ॥ १७ ॥

Ekādayo bhājyā yugapadekasminnekonaviṁśatiḥ (17)

17. The afflictions can occur simultaneously from one to nineteen.

The particle '*āṅ*' indicates the limit. By that it is understood that sometimes even nineteen afflictions occur simultaneously. How is it? One of the two namely cold or heat, and one of the three namely bedding, sitting or walking alone can occur to any single self. How? These are opposed to one another. While lying in bed, one is not seated and one does not walk. So when these three (i. e. one of heat and cold and two of bedding, sitting and walking) are excluded, the other nineteen afflictions can occur simultaneously to the same self. How can extraordinary learning and ignorance occur to the same person at the same time, as these also are opposed to each other? But there is no inconsistency here. The affliction of extraordinary learning is with regard to scriptural knowledge and that of ignorance as regards clairvoyance etc.

The five causes of stoppage, namely control, regulation, moral virtues, reflections and conquest of afflictions have been described. Now the causes of stoppage must be said to constitute conduct. The kinds of conduct are mentioned in the next sutra.

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराययथा-
ख्यातमिति चारित्रम् ॥ १८ ॥

*Sāmāyikacchedopasthāpanāparihāraviśuddhisūkṣma-
sāmparāyayathākhyātamiti cāritram* (18)

18. Equanimity, reinitiation, purity of non-injury, slight passion and perfect conduct are the five kinds of conduct.

Now self-restraint or discipline has been mentioned among the ten moral virtues or duties. And that itself is conduct. Hence it is meaningless to mention conduct again. But this objection is not valid. Though it is included among the ten virtues, conduct is described at the end in order to indicate that it is the direct cause of liberation. *Sāmāyika*[1] has been described. Where? In sutra 21 of chapter VII. It is of two kinds—with and without time limit. Study etc. are for a limited time. Restraint in roaming etc. are without time limit. That is, the ascetic has to observe these throughout his lifetime.

Sometimes, owing to carelessness or the rise of passions, the ascetic deviates from his vows and commits injury and so on. When he is installed again in his vows according to rules, that is called the conduct of reinitiation. Or this connotes the removal of mental impurity. Catharsis (*parihāraviśuddhi*) is purity of conduct, that is refraining from injury. That which is characterized by it is purity of non-injury. The next is called conduct with slight passion, as it is coloured by slight passion. On the subsidence (quiescence) or destruction of the entire deluding karmas, the self is characterized by equanimity, its own true nature. And this is called perfect or ideal conduct (*athākhyātacāritra*). This has been described by those in the previous stages of conduct, but has not hitherto been experienced by them prior to destruction or subsidence of infatuation. This arises on the destruction or subsidence of the entire deluding karmas, as the meaning of '*atha*' is immediate succession. Or the alternative reading is '*yathākhyāta*'. That is, the nature of the self has been described just as it is. The word '*iti*' must be understood in the sense of completion. That is, it indicates that from perfect conduct follows the total destruction of all karmas The five kinds of conduct in the sutra are mentioned in the order of their superiority.

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[1] *Sāmāyika* is refraining from sin through the activities of the body, mind and speech.

Conduct has been described. The sutra next to that describing the causes of stoppage is 'Dissociation also by austerity'. Now austerity must be described. It is of two kinds, external and internal. Each is of six subdivisions. The external austerities are mentioned first.

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकाय-
क्लेशावाह्यं तपः ॥ १९ ॥

Anaśanāvamaudaryavṛttiparisaṁkhyānarasaparityāga-
viviktaśayyāsanakāyakleśā bāhyaṁ tapaḥ (19)

19. (The external austerities are) fasting, reduced diet, special restrictions for begging food, giving up stimulating and delicious dishes, lonely habitation and mortification of the body.

Fasting is intended to promote self-control and discipline, destruction of attachment, destruction of karmas and attainment of meditation and scriptural knowledge and not temporal benefits. Diminished diet is intended to develop vigilance in self-control, suppression of evils, contentment and study with ease. Special restrictions consist in limiting the number of houses etc. for begging food, and these are intended for overcoming desire. The fourth is giving up stimulating and delicious food such as ghee, in order to curb the excitement caused by the senses, overcome sleep, and facilitate study. The ascetic has to make his abode in lonely places or houses, which are free from insect afflictions, in order to maintain without disturbance celibacy, study, meditation and so on. This is the fifth austerity. Standing in the sun, dwelling under trees, sleeping in an open place without any covering, the different postures—all these constitute the sixth austerity, namely mortification of the body. What is the object of this? The object of this is to cultivate patient endurance of bodily pain and suffering, in order to remove attachment to pleasures and to proclaim the glory of the teachings of the Lord. What is the difference between affliction and mortification? Affliction is what occurs by chance. Mortification is self-imposed. These are called external, because these are dependent on external things and these are seen by others.

The divisions of internal austerities are described next.

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥ २० ॥

Prāyaścittavinayavaiyāvṛttyasvādhyāyavyutsargadhyānānyuttaram (20)

20. Expiation, reverence, service, study, renunciation and meditation are the internal austerities.

How are these internal? These are internal, as the mind is restrained or subdued in these cases. The removal of sins committed by negligence or under the influence of passions is expiation. Reverence to the holy personages is '*vinaya*'. Service is the help rendered to the saints in difficulty by bodily activity or with things. Contemplation of knowledge or giving up sloth or idleness is study. The giving up of the attitude of 'I' and 'mine' is renunciation. Checking the ramblings of the mind is meditation.

The subdivisions of internal austerities are mentioned next.

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्ध्यानात् ॥ २१ ॥

Navacaturdaśapañcadvibhedā yathākramaṁ prāgdhyānāt (21)

21. Prior to meditation these are of nine, four, ten, five and two kinds respectively.

From the use of the term 'respectively' these are taken as follows. Expiation is of nine kinds. Reverence is of four kinds. Service is of ten kinds. Study is of five kinds. Renunciation is of two kinds. It is mentioned 'prior to meditation', as there is plenty to be said about meditation. Hence meditation will be described later.

The subdivisions of the first are described.

आलोचनप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदपरिहारोपस्थापनाः ॥ २२ ॥

Ālocanapratikramaṇatadubhayavivekavyutsargatapaśchedaparihāropasthāpanāḥ (22)

22. Confession, repentance, both, discrimination, giving

up attachment to the body, penance, suspension, expulsion and reinitiation.

Relating one's transgression to the master without the ten faults is confession. Expression of penitence by uttering, 'my deeds be condoned', is repentance. As the sin is corrected by the combination of the two, it is twofold expiation. The separation of food, drink, implements of sense-control, etc. is discrimination. The next is performance of austerity by standing in a place etc. without any attachment for the body. Penance is fasting, taking less than one's fill, etc. Discounting the period of penance by a week, a fortnight, a month, etc. is suspension. Expelling one from the order for a fortnight, a month etc., is expulsion which is another kind of expiation. Reinitiation consists in initiation into the order once again.

The subdivisions of reverence are mentioned in the next sutra.

ज्ञानदर्शनचारित्रोपचाराः ॥ २३ ॥

Jñānadarśanacāritropacārāḥ (23)

23. Reverence to knowledge, faith, conduct and the custom of homage.

'*Vinaya*' is added to the words in the sutra—reverence to knowledge, reverence to faith, reverence to conduct and reverence to the custom of homage. Acquiring knowledge, practising knowledge, recollecting knowledge and so on with great veneration and with the object of attaining salvation constitute reverence to knowledge. Belief in the nature of reality without doubt etc. is reverence to faith. Absorption in conduct with knowledge and faith is reverence to conduct. Rising up, offering welcome and making obeisance in the presence of the head of the order of ascetics and other great ones constitute reverential homage. Even with regard to the great ones who are not present, making obeisance with the body, speech or mind, extolling their merits and recollecting them also constitute reverence to the custom of homage.

The subdivisions of respectful service are described next.

आचार्योपाध्यायतपस्विशैक्षग्लानगणकुलसंघसाधुमनोज्ञानाम् ॥ २४ ॥

Acāryopādhyāyatapasviśakṣaglānagaṇakulasaṁgasādhumanojñānām (24)

24. **Respectful service to the Head (*ācārya*), the preceptor, the ascetic, the disciple, the ailing ascetic, the congregation of aged saints, the congregation of disciples of a common teacher, the congregation of the four orders (of monks, nuns, laymen and laywomen), the long-standing ascetic and the saint of high reputation.**

Respectful service is of ten kinds, for its objects are of ten kinds. For instance, service rendered to the head of the congregation, service rendered to the preceptor and so on. '*Acārya*' is the head from whom the vows are taken and practised. '*Upādhyāya*' is the preceptor under whom the scriptures are studied in order to attain liberation. '*Tapasvī*' is the saint who practises long fasts etc. '*Saikṣa*' is the disciple. '*Glāna*' is the saint, whose body is afflicted on account of illness etc. '*Gaṇa*' is a congregation of old ascetics. '*Kula*' is the congregation of disciples of the same head. '*Saṁgha*' is the congregation of the four orders of ascetics. '*Sādhu*' is a saint of long-standing. '*Manojña*' is a saint of high reputation. When these are subject to illness, afflictions or perverted faith, rendering help to them with bodily activity or other materials is respectful service. This is done for attaining equanimity or concentration, for overcoming the feeling of disgust and for proclaiming affection to the members of the order of saints.

The types of study are described in the next sutra.

वाचनापृच्छनानुप्रेक्षाम्नायधर्मोपदेशाः ॥ २५ ॥

Vācanāpṛcchanānuprekṣāmnāyadharmopadeśāḥ (25)

25. **Teaching, questioning, reflection, recitation and preaching.**

Teaching consists in teaching words or meanings or both with precision. Putting questions to others with the object of clearing doubts or strengthening one's knowledge is questioning. Contemplating the knowledge acquired is reflection. Recitation is repeating the text again and again with correct pronunciation. Preaching is narrating moral stories etc. What is the purpose of these five types of study? The objects are extraordinary knowledge, incessant exertion in the right direction, wholesome fear of worldly existence, progress of austerities and freedom from transgressions.

The penance of giving up attachment is described next.

वाह्याभ्यन्तरोपध्योः ॥ २६ ॥

Bāhyābhyantaropadhyoḥ (26)

26. Giving up external and internal attachments.

'Vyutsarga' means giving up. It is of two kinds, giving up external objects of attachment and internal attachments. House, riches, grain, etc., which do not become one with the self, are external attachments. The passions etc., which are the dispositions of the self, are internal attachments. Similarly, renouncing attachment for the body for a particular period or for one's lifetime is also considered as giving up of internal attachment. What is the purpose of this penance? The object is to cultivate detachment and fearlessness and to dispel desire for living.

Concentration was set apart for elaborate treatment. It is now time to discuss it. But, passing it over, the agent, the nature and the duration of concentration are described.

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ॥ २७ ॥

Uttamasaṁhananasyaikāgracintānirodho dhyānamāntar-muhūrtāt (27)

27. Concentration of thought on one particular object is meditation. In the case of a person with the best physical structure or constitution it extends up to one *muhūrta*.

The first three physical structures are included here. Meditation is possible for the individuals possessing these three physical structures. But salvation is possible only for the ascetic with the first physical structure. He who has the best physical structure is the agent. *'Ekāgra'* means having one point, edge or object. Thought is characterized by throbbing or quivering, as it embraces several objects. Concentration is turning the thought away from several objects and fixing it on one. By this the nature of meditation has been described.

'*Muhūrta*' is the period of time. '*Antarmuhūrta*' means within one *muhūrta*. The time limit is within one *muhūrta*. It is not possible to maintain concentration beyond that. If curbing or restraining the thought is meditation, it is negative. It follows that meditation is non-existent like the horns of a donkey. There is no contradiction. It is said to be non-existent from the point of view of the removal of other thoughts, but positive also with regard to the particular thought. Non-existence is the other form of existence and it has the characteristic of an object, as it is admitted to be a cause. Or '*nirodha*' is not an abstract noun. What else is it? It is a verbal noun. That which is confined is confinement. Thought and confinement, that is confinement of thought. This is the purport. Knowledge which shines without quivering like the steady flame of a candle is meditation.

The types of meditation are mentioned next.

आर्तरौद्रधर्म्यशुक्लानि ॥ २८ ॥

Ārtaraudradharmyaśuklāni (28)

28. The painful (sorrowful), the cruel, the virtuous (righteous) and the pure.

'*Ārti*' is pain. That which arises from it is '*ārtam*', painful. '*Rudra*' means cruel temperament. That which arises from it is '*raudram*', cruel. '*Dharma*' has been defined as moral duties. That, which does not swerve from '*dharma*' or which is associated with it, is '*dharmyam*', virtuous or righteous. Pure from the association of pure qualities. These four kinds of meditation are divided into two classes, good and evil or auspicious and inauspicious. The former (i. e. the painful and the cruel) are called inauspicious, as these two lead to the influx of inauspicious karmas. The latter are called auspicious, as they are capable of destroying karmas.

What are these?

परे मोक्षहेतू ॥ २९ ॥

Pare mokṣahetū (29)

29. The last two are the causes of liberation.

'*Param*' is the last one (i.e. pure concentration). The virtuous concentration also is called '*paraṁ*' as it is close to it. By virtue of the dual number '*pare*', the secondary one is also taken. 'The last two are the causes of liberation.' It follows from this that sorrowful concentration and cruel concentration are the causes of transmigration. How? There is no other third goal.

The painful concentration is of four kinds. The first kind is described in the next sutra.

आर्तममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥ ३० ॥

Ārtamamanojñasya samprayoge tadviprayogāya smṛtisa-
manvāhāraḥ (30)

30. On the contact of disagreeable objects, thinking again and again for their removal is the first kind of sorrowful concentration.

Disagreeable objects are such as poison, prickly thorns, enemies and weapons. As these cause pain, these are called disagreeable. On their contact, the individual thinks again and again wishing for their removal. This is the first type of sorrowful concentration.

The second type is described next.

विपरीतं मनोज्ञस्य ॥ ३१ ॥

Viparītaṁ manojñasya (31)

31. The contrary in the case of agreeable objects.

How contrary? Contrary to what has been mentioned. This is the purport. When agreeable objects such as the son, the wife or the wealth are lost, thinking again and again for regaining them is the second type of sorrowful concentration.

The third type is described next.

वेदनायाश्च ॥ ३२ ॥

Vedanāyāśca (32)

32. In the case of suffering from pain also.

The word '*vedanā*' is used in the meanings of pleasure and pain. But here it is used in the sense of pain, as this is the section dealing with sorrow. When there is pain caused by diseases such as gout and rheumatism, thinking again and again for their removal is the third type of sorrowful concentration.

The fourth type is described next.

निदानं च ॥ ३३ ॥

Nidānaṁ ca (33)

33. The wish for enjoyment also.

Being tormented by the desire for pleasures, thinking again and again, wishing for the pleasures not attained, is the fourth type of sorrowful concentration.

Who are affected by these four types of sorrowful concentration ?

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥ ३४ ॥

Tadaviratadeśaviratapramattasaṁyatānām (34)

34. These occur in the case of laymen with and without small vows and non-vigilant ascetics.

'*Aviratā*' comprises all those up to the vowless right believer. '*Deśaviratā*' are those who observe the small vows. '*Pramattasaṁyatā*' are those who perform their duties, but who are subject to fifteen faults. In the case of laymen of both classes, all the four types of sorrowful concentration occur, as they are actuated by non-restraint. But in the case of the non-vigilant monk, the first three excluding the last one occur occasionally owing to negligence or inadvertence.

The sorrowful concentration has been explained with their names etc. The names, causes and possessors of the second are described next.

हिंसाऽनृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोः ॥ ३५ ॥

Hiṁsānṛtasteyaviṣayasaṁrakṣaṇebhyo raudramavirata-deśaviratayoḥ (35)

35. Cruel concentration relating to injury, untruth, stealing and safeguarding of possessions occurs in the case of laymen with and without partial vows.

Injury etc. described already promote the rise of cruel concentration. 'Thinking again and again' is added to each of these. Thinking repeatedly of injury etc. This occurs in the case of laymen who practise partial abstinence and non-abstinence. Let it occur in the non-abstaining layman. But how can it occur in the case of the layman who practises partial abstinence? It can arise in his case also occasionally, as he is influenced or excited by the idea of injury and as he has to safeguard wealth and other possessions. But it does not lead the partial abstainer to the infernal regions on account of the efficacy of his right belief. It does not, however, occur in the case of the ascetic. If it occurs, he is no longer an ascetic, that is he falls from the stage of asceticism.

It has been said that the last two are the causes of liberation. The types, nature, etc. of the first of these are described in the next sutra.

आज्ञापायविपाकसंस्थानविचयाय धर्म्यम् ॥ ३६ ॥

Ājñāpāyavipākasaṁsthānavicayāya dharmyam (36)

36. The contemplation of objects of revelation, misfortune or calamity, fruition of karmas and the structure of the universe is virtuous concentration.

It is not always possible to ascertain realities such as space by logical analysis, owing to lack of preceptors, keen intelligence, rise of karmas or the intricate nature of reality. Then one believes in such subtle categories as space on the authority of the word of Jina, since the *Tīrthaṁkaras* do not preach untruth. Or ascertaining reality, the holy person employs logic in bringing home the truth to others in order to propagate the truth revealed by the Lord. The misbelievers like the born-blind are averse to the teachings of the Omniscient Lord, and drift farther and farther away from the right path owing to ignorance. Thus the absence, loss or disappearance of the true path is deliberated upon. Or the self deliberates on how the (vast majority of the) living beings will escape from the cycle of worldly existence caused by wrong faith, knowledge and conduct. The other two terms are self-evident and need no explanation. The ten moral virtues have been explained. Virtuous concentration is that which does not swerve from the ten moral virtues. It is of four kinds based on the fourfold objects contemplated upon. It is attainable by laymen of the fourth and fifth stages as well as by ascetics of the sixth and seventh stages.

The three kinds of meditation have been defined. The fourth one of pure concentration must be defined now. It is of four kinds as described subsequently. The next sutra indicates the lord of the first of these.

शुक्ले चाद्ये पूर्वविदः ॥ ३७ ॥

Śukle cādye pūrvavidaḥ (37)

37. The first two types of pure concentration are attained by the saints well-versed in the *pūrvas*.

Among the four kinds of pure concentration, the first two occur to the saints well-versed in the *pūrvas*, that is omniscients in the scriptures. By '*ca*' the virtuous concentration also is included. "Detailed knowledge is ascertained from the commentary" Accordingly, virtuous concentration occurs before the self ascends the ladder of spiritual progress. When the saint ascends anyone of the two ladders (the subsidential or the destructive) the first two kinds of pure concentration arise.

In whom do the rest arise?

परे केवलिनः ॥ ३८ ॥

Pare kevalinaḥ (38)

38. The last two arise in the omniscients.

The last two arise in the omniscients with and without activity, who have destroyed the entire knowledge-obscuring karmas.

The types of pure concentration are mentioned in order.

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रियानिवर्तीनि ॥ ३९ ॥

Pṛthaktvaikatvavitarkasūkṣmakriyāpratipāti-
vyuparatakriyānivartīni (39)

39. (The four types of pure concentration are) that of different, scriptural, shifting, that of the single scriptural, that of subtle activity and that of complete destruction of activity[1].

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[1] *Pṛthaktvavitarka, ekatvavitarka, sūkṣmakriyāpratipāti* and *vyuparatakriyānivarti* are the Sanskrit names of the four types of pure concentration.

These are the four kinds of pure concentration. On the basis of their definitions given later on, these must be understood to be significant terms.

The support or base is determined next.

त्र्येकयोगकाययोगायोगानाम् ॥ ४० ॥
Tryekayogakāyayogāyogānām (40)

40. Of three activities, one activity, bodily activity and no activity.

The term *yoga* (activity) has been explained already (VI, 1). These must be taken respectively with the four types of pure concentration. The first type is possible for the ascetic with threefold activity, the second for one with one of the three kinds of activity, the third for one with bodily activity alone, and the last for one with no activity.

The details regarding the first two are described next.

एकाश्रये सवितर्कवीचारे पूर्वे ॥ ४१ ॥
Ekāśraye savitarkavīcāre pūrve (41)

41. The first two types are based on one substratum and are associated with scriptural knowledge and shifting.

Those two which have one support are called *ekāśraye*. These two arise in the saint who has attained mastery of all the scriptures. These are associated with scriptural knowledge (*vitarka*) and shifting (*vīcāra*). Hence these are called '*savitarkavīcare*'. The first two are '*pṛthaktvavitarka*' and '*ekatvavitarka*'.

In order to ward off the error of taking these respectively, the exception is mentioned next.

अवीचारं द्वितीयम् ॥ ४२ ॥
Avīcāraṁ dvitīyam (42)

42. The second type is free from shifting.

The second of the first two must be understood to be free from shifting or oscillation. This is the purport. The first is associated with scripture and shifting. The second is associated with scripture, but not with shifting.

What is the distinction between *vitarka* and *vīcāra* ?

वितर्कः श्रुतम् ॥ ४३ ॥

Vitarkaḥ śrutam (43)

43. *Vitarka* **is scriptural knowledge.**

Detailed or special examination and reasoning is '*vitarka*'. It means scriptural knowledge.

What is shifting (*vīcāra*) ?

वीचारोऽर्थव्यञ्जनयोगसंक्रान्तिः ॥ ४४ ॥

Vīcāro(a)rthavyañjanayogasaṁkrāntiḥ (44)

44. *Vīcāra* **is shifting with regard to objects, words and activities.**

The subject of meditation is the object. It is either substance or mode. '*Vyañjanam*' is word. Activity (yoga) is the action of the body, mind or speech-organ. '*Saṁkrānti*' is shifting from one thing to another.

Object-shifting is passing from substance to modes and from modes to substance. Word-shifting is passing from one scriptural term to another and from that to another. Activity-shifting is changing from bodily activity to some other activity and from that activity to bodily activity. This kind of change is called shifting. When there is alternation how can it be called meditation ? The reply is that even thought-stream is meditation. The virtuous and the pure concentration, each of which is of four kinds, have been described generally and particularly. These are worthy to be meditated upon by the ascetic, who has practised several observances such as control and so on to purify the mind, in order to free himself from transmigration. The ascetic meditates on the material (objective atom) or thought (subjective atom) and with his knowledge of the scriptures shifts to objects or verbal symbols or to activities of the body or the speech-organ. He shifts his thought severally from one to another. And just as a person of poor strength and enthusiasm cuts a tree for a long time with an unsteady hand and a dull axe, so also the ascetic tries to suppress or destroy the deluding karmas, and he embraces the first type of pure concentration, namely the separate, scriptural, shifting, concentration.

Again the saint intends to root out the deluding karmas. He embraces infinitefold pure activity and obstructs the bondage of karmas which assist knowledge-covering karmas. He lessens the duration and destroys these karmas. He is actuated by the exertion of scriptural knowledge. He is free from object, word and activity shifting. His mind does not waver. He is passionless and is stainless like the pure crystal. He meditates and never falls back. Hence it is called the unique, (single) scriptural concentration. Thus the four obscuring-karmas are burnt by the self with the fire of the unique, scriptural, pure concentration, and omniscience sparkles like a multitude of rays. The pure self shines like the sun coming out of the clouds. And the self—whether a *Tīrthaṁkara* or other Omniscient—is worthy to be venerated and worshipped by the lords of the world. And he moves from place to place preaching the gospel to the world up to a maximum period of a little less than *pūrvakoṭī* years. When the duration of his life, feeling, body-making and status-determining karmas is within one *muhūrta*, then he gives up entirely the activities of the mind and the speech-organ.

Giving up gross bodily activity, and depending on slight bodily activity, he ascends (embraces) the third pure concentration of subtle activity. But when the duration of the feeling, body-making and status-determining karmas is more than that of the life-karma (which is less than a *muhūrta*), the self with activity attains remarkable exertion and embraces meditation. He is endowed with the wonderful capacity by which stupendous stoppage is effected. He performs expansion of the soul capable of ripening the karmas very quickly and destroying or reducing them. Thus the self practises comprehensive pervasion in the form of a stick, a door, an oblong, filling up the universe in four instants and contracting to his former size immediately in another four instants. He thus makes the duration of all the four karmas equal, and through subtle bodily activity embraces the meditation of slight activity. And after that he commences the meditation of complete destruction of activity. This is called the complete destruction of activity, as there is disappearance of respiration and movement and vibration of the spatial units of the soul, arising from activities of the body, mind and speech-organ. In this stage of meditation there is complete annihilation of bondage and influx. And in the omniscient without activity endowed with the capacity of annihilating all karmas, there arise perfect conduct, knowledge and faith, which are capable of destroying all kinds of cobwebs of worldly suffering, and which constitute the immediate cause of complete emancipation or final liberation. Then the saint in the fourteenth stage burns all the remaining four karmas with the powerful fire of concentration, becomes purified like pure gold freed from dirt and other alloys and attains eternal bliss. Thus the two kinds of austerities constitute the cause of stoppage, as these are the means of stopping the influx of new karmas. These also constitute the cause of dissociation, as these are the means of destroying the old karmas.

Is dissociation of karmas alike (of the same efficacy) in all cases of right believers or is it different from self to self?

सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्तमोह-
क्षपकक्षीणमोहजिनाः क्रमशोऽसंख्येयगुणनिर्जराः ॥ ४५ ॥

Samyagdṛṣṭiśrāvakaviratānantaviyojakadarśanamohakṣapa-
kopaśamakopaśāntamohakṣapakakṣīṇamohajināḥ kramaśo
(a)saṁkhyeyaguṇanirjarāḥ (45)

45. The dissociation of karmas increases innumerable-fold from stage to stage in the ten stages of the right believer, the householder with partial vows, the ascetic with great vows, the separator of the passions leading to infinite births, the destroyer of faith-deluding karmas, the suppressor of conduct-deluding karmas, the saint with quiescent passions, the destroyer of delusion, the saint with destroyed delusion and the spiritual victor (Jina).

The efficacy of dissociation of karmas increases innumerable times respectively in the ten stages of the right believer etc. It is as follows. Several kinds of karmas dissociate in the case of the self with capacity for attaining emancipation, who attains birth with the five senses and the mind and complete development, and who gradually becomes pure in thought, assisted by other factors such as favourable time etc., and who ascends gradually the series of unique steps etc. The same self becomes a right believer in the presence of factors which promote the first right faith, and dissociation increases innumerable-fold in his case. When he embraces the stainless attitude arising from destruction-cum-subsidence of the conduct-deluding karmas which obstruct even partial abstinence, he becomes a householder and attains innumerable-fold efficacy of dissociation. When he further embraces pure thought-activity arising from the destruction-cum-subsidence of conduct-deluding karmas which arrest complete abstinence, he becomes a saint and attains greater efficacy of dissociation. When he becomes free from the passions of anger, pride, deceitfulness and greed, which lead to endless worldly existence, he becomes still more purified in thought-activity and attains still greater efficacy of dissociation. The three subtypes of faith-deluding karmas are destroyed, and his thought-activity is still further refined. He is then called the destroyer of faith-deluding karmas, and he attains still greater efficacy of dissociation. He thus becomes a perfect right believer, turns towards the spiritual ladder, and endeavours to suppress the conduct-deluding karmas. And he attains greater mental purity with greater efficacy of dissociation, and he is called the mitigator or the tranquillizer. When the conduct-deluding karmas subside completely, he attains quiescence of passions with still greater efficacy of dissociation. He is then called the saint of quiescent passions. When he attains greater purity of mind and endeavours to root out the conduct-deluding karmas, he is called the destroyer and he attains still greater efficacy of dissociation. The same self tends towards the thought-activity capable of destroying the entire conduct-deluding karmas and attains still greater efficacy of dissociation. He is then called the saint free from passions. And when he destroys the four main types of destructive karmas with the help of the second type of pure concentration, he acquires the name of Jina with still greater efficacy of dissociation.

It has been said that even with the presence of right faith, all are not equal on account of differences among them with regard to efficacy of dissociation (by innumerable-fold). If so, as in the case of the householder, the ascetic and the others also cannot be called passionless saints. But it is not so. Though they are different from one another on account of different attributes or virtues, yet they are all passionless saints from the intentional standpoint.

पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥ ४६ ॥

Pulākabakuśakuśīlanirgranthasnātakā nirgranthāḥ (46)

46. *Pulāka, Bakuśa, Kuśīla, Nirgrantha* **and** *Snātaka* **are the passionless saints.**

The saint, whose mind is slothful regarding the practice of the secondary vows, and who sometimes lapses in perfect observance of even the primary vows, is called *Pulāka* on account of his resemblance to the empty or shrivelled grain. The saint, who is turned towards passionlessness, who observes the vows perfectly, but who cares for the adornment of the body and the implements, who is not devoid of dependants and whose mind is spotted by infatuation, is called *Bakuśa* (the spotted saint). '*Bakuśa*' means spotted. '*Kuśīlās*' (saints of imperfect or unwholesome dispositions) are of two kinds. The ascetic, who is not free from attachments, who observes both primary and secondary vows to perfection while lapsing occasionally with regard to the latter, is of the first kind. The ascetic, who has controlled all passions except the gleaming ones, is of the second kind. The saint, in whom the rise of karmas is indistinct like the mark of the line made in water by a stick, and who will attain perfect knowledge and faith after forty-eight minutes, is called the passionless saint (*Nirgrantha*). The omniscients of the thirteenth and fourteenth stages, whose destructive karmas have been destroyed, are the perfect saints (*Snātakas*). Though they are different from one another on the basis of their conduct developed or otherwise, yet they are all called passionless saints from the intentional and comprehensive standpoints.

Again the differences among these are mentioned in the next sutra.

संयमश्रुतप्रतिसेवनातीर्थलिङ्गलेश्योपपादस्थानविकल्पतः साध्याः ॥ ४७ ॥

Saṁyamaśrutapratisevanātīrthaliṅgaleśyopapādasthāna-vikalpataḥ sādhyāḥ (47)

47. They are fit to be described (differentiated) on the basis of differences in self-restraint, scriptural knowledge, transgression, the period of *Tīrthaṁkara*, the sign, the colouration, birth and the state or condition.

The five kinds of saints are to be described (distinguished) with reference to self-discipline and so on. It is as follows.

Self-restraint. The shrivelled, the spotted and the first kind of imperfect saints dwell in the first two types of conduct, and the imperfect saints of the second kind in the third and fourth types of conduct also. The passionless and perfect saints abide only in one, namely perfect conduct.

Scriptures. The shrivelled, the spotted and the imperfect (first kind) saints master scriptures to the maximum limit of ten *pūrvas*. The imperfect (second type) and the passionless saints are masters of the fourteen *pūrvas*. At the minimum the scriptural knowledge of the shrivelled monk is of the extent of *Acārāṅga* and that of the spotted, the imperfect and the passionless saints is of the extent of three controls and five regulations called the eightfold mother of the scriptures. The perfect saints become omniscients without scriptural knowledge.

Transgression. The saint, who under another's compulsion transgresses either the five primary vows or abstinence from taking food at night, is called the shrivelled saint. The spotted saints are of two kinds, those who desire for several kinds of implements and those who adorn their bodies. The imperfect saints of the first kind are liable to transgression with regard to secondary vows, while they do not transgress the primary vows. There is no transgression in the case of the rest.

The religious school. All these belong to the religious school of all the Arhats (the world teachers).

The sign. The sign is of two kinds—physical sign and psychical sign. From the point of view of psychical sign, all these five kinds of monks are of passionless sign. On the basis of physical signs—bodily height, complexion, etc.—there are differences among them.

Thought-complexions. In the shrivelled saint the latter three complexions obtain. In the spotted and the first kind of imperfect saints all the six arise. In the other four only the white complexion obtains. In the imperfect saints of the second type the latter four obtain. In the other four only the white complexion obtains. And the omniscient without activity is bereft of complexion.

Instantaneous rise. The highest celestial birth of the shrivelled saint is in *Sahasrāra kalpa* among the devas of maximum lifetime. The next two kinds of saints are born in *Āraṇa* and *Acyuta kalpas* with the lifetime of twenty-two *sāgaropamas*. The imperfect saints of the second type and the passionless saints are born in *Sarvārthasiddhi* with the lifetime of thirty-three *sāgaropamas*. The lowest birth of all these kinds of saints is in *Saudharma kalpa* with the lifetime of two *sāgaropamas*. The perfect saint attains liberation.

State[1]. There are innumerable states of self-discipline based on the passions. Among these the minimum states attained are in the case of the shrivelled and the imperfect saints of the second kind. These become innumerable states simultaneously. After this the stage of the shrivelled saint is cut off. The imperfect monk of the second kind proceeds alone up to innumerable states after it. Still further the two imperfect kinds of saints and the spotted saints attain innumerable states simultaneously. After that the stage of the spotted saint is cut off. The stage of the first kind of imperfect saint is cut off after attaining innumerable states after it. The stage of the second kind of imperfect saint ceases after attaining innumerable states after it. Beyond that the passionless saint attains innumerable passionless states. That stage also is cut off after traversing innumerable states. And traversing one state beyond that the perfect saint attains liberation. The self-discipline attained in that stage is infinitefold.

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[1] *State*: stage of conduct and degree of subjection to the passions.

CHAPTER X

LIBERATION

The nature of liberation mentioned as the ultimate goal is described now. Emancipation is preceded by the attainment of omniscience. Therefore the causes of omniscience are mentioned first.

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥ १ ॥

Mohakṣayājjñānadarśanāvaraṇāntarāyakṣayācca kevalam (1)

1. Omniscience (perfect knowledge) is attained on the destruction of deluding karmas, and on the destruction of knowledge and perception-covering karmas and obstructive karmas.

In this sutra it is proper to make it into a single compound. Why? It would conduce to brevity. How? There would be no need then for the repetition of 'on the destruction of' and another (ablative) case-ending and consequently 'also' (*ca*), and the sutra would gain in brevity. For instance '*Mohajñānadarśanāvaraṇāntarāyakṣayātkevalam*'. It is true. But the successive stages of destruction are indicated by splitting the sutra. That is, first the deluding karmas are destroyed, and the self is called the saint free from passions (*kṣīnakaṣāya*)[1] up to one *muhūrta*. Immediately after that knowledge-and perception-covering karmas and obstructive karmas are simultaneously destroyed, and the self attains omniscience. The destruction of these karmas is the cause of perfect knowledge, and this is indicated by the case used.

How are deluding karmas destroyed first? The potential self becomes a right believer, and with growing purity of thought-activity destroys the seven categories of deluding karmas in someone of the four spiritual stages of 'no self-control', 'partial self-control', 'imperfect self-control' and 'perfect self-control', becomes a perfect (destructional) right believer and tends to ascend the destructive ladder[1]. In this condition, in the seventh stage of perfect self-control, the self attains the psychic purity known as *adhaḥpravṛttakaraṇa*. And through this new thought-activity, the self experiences the stage of destroying-new-thought-activity (*apūrvakaraṇakṣapaka*)[2]. And therein, owing to the purity of new thought-activity, the duration and fruition of inauspicious karmas are minimized and the fruition of auspicious karmas is increased. And through the attainment of advanced thought-activity, the self ascends the ninth stage of *anivṛttibādarasāmparāya*, destroys eight passions, and then the neuter sex and the female sex. Further he destroys the six quasi-passions by attaching them to the male sex, the male sex to the gleaming anger, the gleaming anger to the gleaming pride, the gleaming pride to the gleaming deceitfulness, the gleaming deceitfulness to the gleaming greed, and gradually annihilating them by the method of gigantic karmic emaciation (*bādara kṛṣṭi*). And the self mitigates the gleaming greed, experiences the tenth stage of subtle greed in the destructive ladder and destroys the entire deluding karmas without a trace. Having cast off the burden of the deluding karmas, the self ascends the twelfth stage of 'Delusionless'. In the last but one instant of the twelfth stage, sleep and deep sleep are destroyed, and in the last instant the five classes of knowledge-covering, the four classes of perception-covering and the five classes of obstructive karmas are destroyed. Immediately the self attains the mode of perfect knowledge and perception of unimaginable splendour and magnificence.

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[1] i e. the saint who has attained the stage of destroyed delusion.

[1] The spiritual stages are fourteen as described in the footnote on page 238. The spiritual ladders are two, the ladder of subsidence (*upaśama śreni*) and the ladder of destruction (*kṣapaka śreni*). These are the ways of ascent to the spiritual heights. From the seventh stage of 'Perfect Vows', the self may ascend one of these two ladders of spiritual progress. In the ladder of subsidence the right-conduct-deluding karmas subside, and in that of destruction these karmas are destroyed. The highest spiritual stage that can be attained on the ladder of subsidence is the eleventh stage of 'Subsided Delusion'.

[2] 'Destroying' or 'destructive' means causing destruction (to karmas), and 'destructional' has been coined to convey the meaning of 'arising from destruction (of karmas)'.

How is liberation achieved? And what is the nature of liberation?

वन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ २ ॥

Bandhahetvabhāvanirjarābhyāṁ kṛtsnakarmavipramokṣo mokṣaḥ (2)

2. Owing to the absence of the cause of bondage and with the functioning of the dissociation of karmas, the annihilation of all karmas is liberation[1].

No new karmas flow in owing to the absence of causes such as perverted faith and so on. And the already acquired karmas fall off gradually in the presence of causes that lead to dissociation of karmas. 'Owing to the absence of the cause of bondage and the functioning of dissociation' indicate the case denoting cause. Therefore liberation is the total destruction of all karmas at the same time, after levelling down the duration of all the remaining three karmas, so as to be equal to that of the age-karma. The disappearance of karmas is of two kinds, namely that effected by one's effort and that accomplished without one's effort. In the case of the self with the last body (i. e. one who is sure to attain emancipation in that birth), the life-karmas leading to hell, heaven and the animal world are non-existent. This non-existence is not the result of any effort, for these are already absent. The disappearance brought about by effort is described presently. In someone of the four stages commencing from that of the right believer with no self-control or restraint, seven subtypes of karmas are destroyed. Sixteen subtypes of karmas are simultaneously destroyed in the ninth stage of spiritual development. The sixteen subtypes are deep slumber, intensive sleep, somnambulism, the infernal state of existence, the animal state of existence, birth as beings with one, two, three or four senses, migratory form tending to infernal existence, migratory form tending to animal existence, body emitting a warm splendour, body emitting a cold lustre, body of a one-sensed being, subtle body and common body.

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[1] The reader's attention is drawn to the distinction between the two stages represented by the '*Arhat*' and the '*Siddha*'. The attainment of omniscience is described in the first sutra of this chapter, and the attainment of complete liberation in the second. Omniscience is attained on the destruction of the deluding, the knowledge-obscuring, the perception-obscuring and the obstructive karmas, in the order mentioned in the first sutra. As long as the deluding karmas are very powerful, spiritual progress is very slow if not impossible. In that condition the self is almost a slave to the karmic forces at work and is tossed to and fro in the ocean of transmigration. The secret of spiritual progress lies in the ascendancy acquired with great difficulty and effort by the self over the deluding karmas. Only then does the self become the master of evil and begin to succeed in overcoming evil. It is no doubt a tough fight between the self and evil, and there may be ups and downs in this long and arduous struggle. But the undaunted and unconquerable soul carries on the battle incessantly, gradually establishes ascendancy over the forces of evil, ultimately roots out evil with the help of pure concentration and becomes the Victor. This epic story of the struggles of the soul with the forces of evil may be read with absorbing interest in the several masterpieces of Jaina literature in Sanskrit, Tamil, Kannada and other Indian languages. These four—the deluding, knowledge-obscuring, perception-obscuring and obstructive karmas—are called destructive (*ghāti*) karmas, as these four main types of karmas interfere with the four infinitudes described in the fourth sutra, which are the essential characteristics of the soul. The other four main types are called non-destructive (*aghāti*) karmas, as these do not harm these four infinitudes. The self attaining omniscience becomes an *Arhat*, and the self attaining complete release a *Siddha*. There may be a longer or a shorter interval between the attainment of these two stages. That depends upon the lifetime still remaining on the manifestation of omniscience. And this may vary from soul to soul. Till the time of complete release, the *Arhat* is associated with the body. When the other four types of karmas are entirely destroyed, the released pure soul (*Siddha*) goes up to the summit of the universe and dwells there in eternal bliss.

After that in that stage itself, eight subtypes of passions are destroyed. Again, therein, the neuter sex and the female sex are destroyed respectively. At one stroke six quasi-passions are also destroyed therein. Then the male sex-inclination and very slight (gleaming) anger, pride and deceitfulness are destroyed completely one by one in the same stage. Gleaming greed disappears at the end of the tenth stage. Slumber and deep sleep are destroyed in the last but one instant of the twelfth stage. The five subtypes of knowledge-covering, the four subtypes of perception-covering and the five subtypes of obstructive karmas are also destroyed in the last instant of this stage. And seventy-two subtypes of non-obscuring karmas are destroyed in the last but one instant of the omniscient without vibration (the fourteenth stage). These are one of the two feeling karmas, the celestial state of existence, the five bodies (the physical, the transformable, the projectable, the electric and the karmic bodies), the five bindings, the five conglomerations, the six bodily structures (figures), the chief and secondary parts of the physical body, the chief and secondary parts of the transformable body, the chief and secondary parts of the translocation body, the six firmnesses of the joints, the five complexions, the two odours, the five tastes, the eight touches, tendency (transmigrating force) towards the celestial state of existence, neither heavy nor light, self-annihilation, destruction by others, respiration, pleasant gait, unpleasant gait, incomplete development, individual body, firmness of the frame, infirm frame, beauty, ugliness, repulsive personality, melodious voice, ill-sounding voice, lustreless body, dishonour and shame, formation of the body and low family surroundings. And the remaining thirteen subtypes of karmas are destroyed in the last instant of the fourteenth stage. These are one of the two feeling karmas, human lifetime, the human state of existence, birth as a being with five senses, tendency towards the human state of existence, voluntarily movable body, gross body, complete development, winning personality, lustrous body, honour and glory, lordship (*Arhatship*) and high family-surroundings or status.

Is emancipation attained on the destruction of material karmas only or psychic karmas also ?

औपशमिकादिभव्यत्वानां च ॥ ३ ॥

Aupaśamikādibhavyatvānāṁ ca (3)

3. (Emancipation is attained) on the destruction of psychic factors also like quietism and potentiality.

What? 'Emancipation' is taken over from the previous sutra. Potentiality is included in the text, in order to exclude the other inherent characteristics. On the disappearance of potentiality among the inherent qualities and quietism and the rest, liberation is attained.

If liberation is affirmed as the disappearance of thought-activity like quietism, it would mean that the liberated soul is bereft of all destructional thought-activity. It would be so, if no speciality be mentioned about liberation. But there is speciality. Hence the exception is stated in the next sutra.

अन्यत्रकेवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥ ४ ॥

Anyatrakevalasaṁyaktvajñānadarśanasiddhatvebhyaḥ (4)

4. Other than infinite faith, infinite knowledge, infinite perception and infinite perfection.

What is indicated by 'other than'? It means that this rule (of destruction or absence) applies to all psychical factors other than infinite faith, infinite knowledge, infinite perception and infinite perfection.

If these four characteristics alone remain with the liberated soul, it would lead to the denial of infinite energy etc. But it is not so. The concomitant characteristics of knowledge and perception such as infinite energy also remain in liberated souls. For without infinite energy there can be no infinite knowledge, and bliss is of the nature of knowledge.

It is contended that there are no emancipated souls, as they have no forms. But it is not so. They have the forms of their last bodies.

If the soul is of the extent of the body, then in the absence of the body, the soul will expand to the extent of the universe, as the soul is as extensive as the universe with regard to space-points. But it is not so, as there is no cause for it. The expansion or contraction of the soul is determined by the body-making karmas. And in the absence of the physique-making karmas, there is neither expansion nor contraction.

If there is no expansion or contraction in the absence of cause, then there would be no movement upwards without cause, just as there is no movement downwards or sideways. So the emancipated soul would remain at the place of emancipation. This doubt is cleared in the next sutra.

तदनन्तरमूर्द्ध्वं गच्छत्यालोकान्तात् ॥ ५ ॥

Tadanantaramūrddhvaṁ gacchatyālokāntāt (5)

5. Immediately after that the soul darts up to the end of the universe.

Immediately after it. After what? Immediately after attaining release from all karmas. The particle *'āṅ'* denotes limit. The soul goes up to the end of the universe.

No cause has been mentioned for this upward movement. Hence how can it be determined?

पूर्वप्रयोगादसङ्गत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च ॥ ६ ॥

Pūrvaprayogādasaṅgatvādbandhacchedāttathāgatipariṇāmācca (6)

6. **As the soul is previously impelled, as it is free from ties or attachment, as the bondage has been snapped and as it is of the nature of darting upwards.**

Though the logical reason is complete, yet it is not effective in establishing the intended idea without illustrations. Hence the next sutra.

आविद्धकुलालचक्रवद्व्यपगतलेपालाबुवदेरण्डबीजवदग्निशिखावच्च ॥ ७ ॥

Āviddhakulālacakravadvyapagatalepālābuvaderaṇḍabījavadagniśikhāvacca (7)

7. **Like the potter's wheel, the gourd devoid of mud, the shell of the castor-seed and the flame of the candle.**

The instances respectively illustrate the four logical reasons mentioned in the previous sutra. It is as follows. The potter's wheel revolves by the operation of the hand of the potter and the stick on the wheel. And even when the hand and the stick cease to operate, the wheel continues to revolve until the impetus is exhausted. Similarly, the self in mundane existence makes several efforts for attaining liberation. And even in the absence of these, the liberated soul darts up on account of the former impetus. Moreover, the self is free from attachment. For instance, a gourd coated with clay goes under water because of the heaviness. But when the coating of clay is washed off by water, the gourd becomes light and comes up to the surface of the water. Similarly, the self pressed down by the burden of karmas wanders indefinitely in mundane existence, being affected by it. But, on being freed from this association with karmas, it shoots up. Moreover, it breaks loose from confinement. Just as the castor-seed on breaking loose from confinement inside the fruit bursts out, so also the self cuts itself off from the karmas of conditions of existence and birth, which lead the self into the human and other states of existence, and darts up. Further the self is of the nature of going upwards. For instance, in the absence of wind blowing sideways, the flame of a candle tends upwards of its own nature. Similarly, the liberated self in the absence of karmas, which lead it wandering in different states of existence in different directions, darts upwards only as it is of the nature of going up.

If upward motion is of the nature of the soul, why does it not go beyond the end of the universe ?

धर्मास्तिकायाभावात् ॥ ८ ॥

Dharmāstikāyābhāvāt (8)

8. As there is no medium of motion.

There is no movement in the non-universe above, as there is no medium of motion which aids movement. Otherwise there would be no distinction between the universe and the non-universe.

It is held that these liberated souls are without distinction, as there are no differentiating characteristics such as conditions of existence, birth, etc. among them. Still there is distinction too in some respects.

क्षेत्रकालगतिलिङ्गतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहनान्तरसंख्याल्पबहुत्वतः साध्याः ॥ ९ ॥

Kṣetrakālagatiliṅgatīrthacāritrapratyekabuddhabodhitajñānāvagāhanāntarasaṁkhyālpabahutvataḥ sādhyāḥ (9)

9. The emancipated souls can be differentiated with reference to the region, time, state, sign, type of *Arhat*, conduct, self-enlightenment, enlightened by others, knowledge, stature, interval, number and numerical comparison.

The liberated souls are (fit to be) differentiated by twelve types of questioning with reference to the region and so on. This differentiation is effected on the basis of two standpoints, which assist the rule of the present and the past. It is as follows. For instance with regard to region. In what region do they attain liberation? From the standpoint of the present, liberation is attained in the abode of the liberated, in one's own spatial points or in space. From the standpoint denoting the past, liberation is attained in the fifteen continents of labour on the basis of birth and in the human region from the point of view of those transported. With regard to time, in what period is liberation attained? From the standpoint of the present, the self who attains liberation in one instant is emancipated. From the standpoint of the past, in general one, who is born in the ascending or descending cycles of time, attains liberation. Particularly speaking, one, who is born in the last part of the third period or in the fourth period of the descending cycle of time, attains liberation. He, who is born in the fifth period of the cycle of time, does not attain liberation in the fifth period. One does not attain liberation at other times. Taking the universe together, liberation is attained at all times in the ascending and descending cycles of time. With regard to the state of existence, in what state is liberation attained? It is attained in the state of liberation or in the human state. By what sign is liberation attained? Liberation is attained in the stage without sign or from the three signs on the basis of psychical signs (sex-inclinations) and not physical ones. On the basis of physical sign, liberation is attained from the male sex only. Or it is attained from the passionless sign, or from the sign with passions from the standpoint of the past. With regard to Lordship, it is of two kinds, namely by being *Tirthamkara* and otherwise. The rest are of two kinds, those who attain liberation when there is *Tirthamkara* and when there is no *Tirthamkara*. By what conduct is liberation attained? It is attained by the conduct with no name or by one, four and five kinds of conduct. The self-enlightened (i. e. enlightened or become true believers by their own inherent capacity) and those enlightened by the teachings of others constitute two kinds. By what knowledge? Liberation is attained by one, two, three and four kinds of knowledge. Stature is the pervasion of the space-points. It is of two kinds, the maximum and the minimum. The maximum is 525 bows and the minimum a little less than 3½ cubits. In the middle there are several degrees. Liberation is attained in any one of these statures.

What is the interval? When the liberation of souls is continuous without an interval, the minimum of this duration is two instants and the maximum eight instants. The minimum interval (i. e. the time when no one attains liberation) is one instant and the maximum six months. Number. At the minimum in one instant one self attains liberation, and at the maximum one hundred and eight attain liberation. The difference in the numbers of the souls distinguished on the basis of place and so on is more or less (*alpabahutva*). It is as follows. From the standpoint of the present there is no more or less in the case of the souls attaining liberation in the abode of the liberated. Now it is considered from the standpoint of the past. The liberated souls on the regional basis are of two kinds, that is those liberated from their place of birth and those from that to which they have been transported.

The souls liberated from the regions to which they are conveyed are less. Those liberated from the regions of their birth are numerable-fold. The regions are divided into the continents of labour, the lands of enjoyment, the oceans, the islets, the upper world, the lower world and the middle world. Very few are the souls liberating from the upper world. The souls liberating from the lower world are numerable-fold. Those liberating from the middle world are numerable-fold. Those liberating from the oceans constitute the smallest number. Those liberating from the islets are numerable-fold. This has been described in general. The least of all are those liberating from the Salt Ocean. Those liberating from the ocean of *Kāloda* are numerable-fold. Those liberating from *Jambūdvīpa* are numerable-fold. Those liberating from *Dhātakīkhanda* are numerable-fold. And those liberating from *Puṣkaradvīpa* are numerable-fold. Similarly, the differences with regard to numerical comparison (*alpabahutva*) relating to time and so on must be understood in conformity with the scriptures[1].

[1] Though the liberated souls can be differentiated with reference to the region etc., still in all essential qualities there is perfect equality among them.

This exposition of ultimate reality, the essence of the supreme and immortal teachings of Lord Jina, called *Sarvārthasiddhi* by the learned, deserves to be contemplated incessantly by the venerable, seeking celestial happiness and eternal bliss.

Those, who listen to and study with devotion this great commentary, describing the true nature of reality, have in their palms the final beatitude of supreme attainment. What, then, is there to be said about the happiness of the lords of men and of devas![1]

I bow with great devotion to Lord Mahavira, who has expounded the entire reality with his infinite knowledge in an indisputable manner, who is endowed with supreme attributes and who is worshipped by human beings and devas.

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[1] The idea is it is considerably easy to secure these ephemeral goals rather than the ultimate goal of the ambrosial happiness of supreme bliss.

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OPINIONS

Prof. S. A. Jain has rendered memorable service to Jaina literature by bringing out the most authentic and reliable elucidation of the Jaina Bible—the TATTVARTHASUTRA. I believe that this gem will be followed by equally lustrous jewellery to make a matchless necklace.

Shri S. C. DIWAKER
Seoni (M. P.)

In the annals of Jaina literature Umasvati's TATTVARTHADHIGAMASUTRA is a remarkable milestone: the Vacaka-sramana's text was ably annotated by Pujyapada Devanandin in his SARVARTHASIDDHI. This commentary is celebrated both for its literary skill and for the masterly summary of all the major Jaina metaphysical and ethical tenets. An English rendering of this important book was badly needed; and it was with earnest curiosity that I looked into Professor S. A. Jain's translation. I have perused the Professor's work alongside the Sanskrit text and also commentaries in Sanskrit thereon. I daresay that Professor Jain has done an exceedingly good job of it: in word and in meaning the rendering reflects the original closely. It is a meritorious work, and to have put Pujyapada into English is an achievement, over which the Professor may justly be proud.

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The author has performed a tremendous task in translating the work. It is really worthy of high appreciation. I congratulate the author on this noble service.

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OPINIONS

Prof. S. A. Jain's translation of the SARVARTHASIDDHI is lucid as well as faithful. This is the result of many years of devoted and close study of the original work. By publishing his translation, Prof. Jain has made a great contribution to Jaina literature in English.

Dr. T. M. P. MAHADEVAN
Professor of Philosophy, University of Madras

As a student of Jainism I am very happy that Shri Pujyapada's celebrated commentary of SARVARTHASIDDHI on Umaswami's TATTVARTHADHIGAMASUTRA is now available in your lucid and reliable English translation. I read Umaswami's work for the first time in 1913 with my teacher Professor Hermann Jacobi, to whom we are indebted for a German translation of the Sutra. I made use of the Sutras for my German book on the Doctrine of Karma. You can imagine how glad I am that you have helped all scholars who are interested in the sublime teachings of Lord Mahavira in making use of this ancient and important commentary.

Dr. H. VON GLASENAPP
Tubingen, Germany

In making this scholarly and exact translation you have rendered a most valuable service to Jainology and Jainism in general. For every worker in the field of Jainism, Shri Umaswami's work, equally honoured by Digambars and Shvetambars, is an indispensable work of reference, an inexhaustible mine of authoritative information; but it acquires its full value and practical utility only when accompanied by a good commentary, and certainly of all commentaries the SARVARTHASIDDHI is the most authoritative and valuable. An English translation of it such as yours, in lucid style and yet true to the original, will not only be very helpful to the scholar; it will assist to spread a sound knowledge of Jain dharma and philosophy among many in India and abroad who are unfamiliar with Sanskrit.

Dr. L. ALSDORF
Hamburg, Germany

As we were rather short of books concerning Jainism, we were particularly glad to receive this nice exposition of Jaina religion. We are well aware that Jainism has not yet obtained in the West the attention it should receive as an original religious way and we earnestly hope to contribute in our small way to the clearer understanding of this spiritual effort.

Miss P. S. DOPPING
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